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LITERATURA GRÆCA.

CONTAINING,

I. The Geography of antient GREECE and its Iſlands.

II. The Hiſtory of GREECE, from the earlieſt Accounts to the preſent Time; with Memoirs of its greateſt Stateſmen, Generals, Orators, Hiſtorians, Poets and Artiſts.

III. Potter's Antiquities of GREECE, abridged; or, a View of the civil Government, Religion, Laws and Cuſtoms of the antient Greeks, laid down in a conciſe and intelligible Manner.

TO WHICH IS PREFIXED,

An ESSAY on the Study of the GREEK LANGUAGE;

Wherein the Doctrine of the Tenſes is conſidered and explained; the Utility and Energy of the Particles ſhewn, and many Things relating to Greek Learning, illuſtrated.

Deſigned for the Uſe of SCHOOLS.

By RICHARD JACKSON, M. A.

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MUSEUM

PREFACE.

IT requires ſome Apology for offering any thing to the public on the ſubject of claſſical learning; books on every branch of it, being already very numerous. Experience yet has ſufficiently evinced, how excellent ſoever ſome of them may be, they are not perfectly well adapted to juvenile capacities, nor the eaſy acquiſition of knowledge; both of the utmoſt importance in the buſineſs of education.

The memory of Archbiſhop Potter will always be reſpected by every Greek ſcholar, for the labour and pains he took in giving a form to a ſhapeleſs maſs of antiquities, and reducing it within a convenient compaſs. Though his quotations could ſcarce be leſs numerous to ſatisfy one who had advanced in letters,

yet to the leſs mature, they are uſeleſs, and only ſerve to retard his progreſs: Let any page of that Work be put into the hands of a boy, but little acquainted with the Greek language, and the proof of this will inſtantly appear.

An abridgment of theſe antiquities, therefore, where every thing uſeful and curious might be preſerved, and every ſuperfluity reſcinded, ſeemed to promiſe fair of being of real ſervice to youth: On this preſumption the following pages were begun and finiſhed. Experience was ſtill wanting to prove their utility, but of this there were opportunities enough in a courſe of private education, in which the writer was engaged for many years.

As ſoon as it was determined to make this abridgment public, compendiums of geography and hiſtory appeared to be neceſſary and valuable additions, and a proper introduction to it; in drawing up

of

of theſe, the dryneſs of too great brevity, and the tediouſneſs of too great prolixity are both ſtudiouſly avoided. The mind of youth is roving, fond of variety and captivated with uncommon and ſtriking actions; an attention has been paid to theſe propenſities, by blending entertainment with inſtruction.

The eſſay on the Greek tongue preſents to the learner, the doctrine of the tenſes, the nature and force of the particles, and other matters of Greek literature, at one view. The importance of having clear and juſt notions of theſe to every ſcholar, is univerſally acknowledged, and too obvious to need any proof.

It is not pretended, that this work can ſuperſede the uſe of *all others* on the ſame ſubject; if it ſaves a needleſs expence of books, which may be better laid out on a boy's further advancement in learning; if it opens the paths and facilitates the acquiſition of the Greek tongue,

every intention is anſwered, and the public may think a volume ſo cheap, and containing ſo much, worthy their encouragement.

As neither profit nor applauſe, but public utility, were the motives to this undertaking, it is hoped the candid will excuſe a few errors, occaſioned by the author's diſtance from the preſs, and particularly the want of points to the Greek in the eſſay; his labours he chearfully ſubmits to every competent judge of the ſubject, and acquieſces in their determination.

AN

ESSAY

On the STUDY of the

GREEK LANGUAGE.

AMONG the Greeks from a very early period, there were men of excellent genius and great application, who, while the reſt of Europe lay in ignorance and barbariſm, improved and poliſhed every part of literature. * Salluſt ſuſpected national writers to exceed in every thing relating to their countrymen, but we at this day, who are prejudiced in favour only of merit †, acknowledge the Greeks, not to have been alone ſuperior to other

* Athenienſium res geſtæ, ſicuti ego æſtumo, ſatis amplæ magnificæque fuere; verum aliquanto minores tamen, quam fama feruntur. Sed quia provenere ibi ſcriptorum magna ingenia, per terrarum orbem Athenienſium facta pro maxumis celebrantur. Sal. Catalin.

† See Recherches ſur l'origine des decouvertes attribues aux Modernes, par L. Dutens, *Paris* 1766.

nations, but to have arrived very near the ſummit of perfection in every art and ſcience.

But to confine ourſelves to the conſideration of the Greek language, with what ſtrength, variety and elegance doth it ſhine in Homer's poems? Though he is juſtly reckoned the moſt ancient writer, yet are we not to imagine, how ſublime ſoever his genius, or extenſive his knowledge and erudition might have been, that he was able to bring that tongue to the ſtandard it arrived at in his time; this was the work of years, and the united efforts of ingenious writers: Antient dialects were to be refined, periphraſes and other excreſcencies of ſpeech to be lopped off, expreſſive terms introduced, thereby the language acquiring beauty, neatneſs and energy.

The language of the Greeks, ſays a ‡ learned writer, was truly like themſelves, and conformable to their tranſcendent and univerſal genius. Here were words and numbers for the humour of an Ariſtophanes; for the native elegance of a Philemon or Menander; for the amorous ſtrains of a Mimnermus or Sappho; for the rural lays of a Theocritus or Bion, and for the ſublime conceptions of a Sophocles or Homer. The ſame in proſe. Here

‡ Mr. Harris in his Hermes.

Iſocrates

Iſocrates was enabled to diſplay his art in all the accuracy of periods, and the nice counterpoiſe of diction. Here Demoſthenes found materials for that nervous compoſition, that manly force of unaffected eloquence, which ruſhed like a torrent, too impetuous to be withſtood. We ſee there is no ſpecies of rational or literary amuſement but may be had here; even the preſent faſhionable taſte for novels will be indulged by the peruſal of the tender tale of Theagenes and Chariclea. The man, ſays Dr. Sharpe ‖, who reads Greek, has a reſource that at all times can give a pleaſure to which modern diſſipation is a ſtranger. All our time, which is too ſhort for the ſoul to arrive at full perfection and excellence, ſhould not be waſted in amuſements that afford no exerciſe to the body, no improvement to the mind. Let us, adds he, renew our acquaintance with the ſages of antiquity, with the writings of men that have done honour to human kind; to whom the world owes the moſt uſeful diſcoveries, and from whom poſterity may learn all that is elegant, magnificent and glorious.

It is ſcarce poſſible for any, poſſeſſed with a laudable ambition, to read theſe encomiums, without being animated to the ſtudy of a tongue, which will ſo abundantly repay

‖ On the origin and ſtructure of the Greek tongue.

the

the pains of acquiring it, by the moſt ſolid inſtruction and improvement. Many attempt it, but few perſevere till they have conquered every difficulty; a ſuperficial knowledge ſatisfies moſt, and vanity too often ſupplies the reſt. When we read in Ariſtotle, Demetrius Phalereus, Dionyſius Halicarnaſſæus, and Quintilian, of the incredible pains beſtowed by the antients on their works, and reflect on our negligence in ſtudying them; we muſt confeſs, that the more exquiſite beauties of this tongue lie concealed from us. We are at a loſs to know how Iſocrates could employ ten years on one panegyric, or Plato continue to the age of eighty to poliſh his dialogues. Let us aſk a tolerable Greek ſcholar to point out ſome of theſe ſo much ſtudied beauties, abſtracted from the ſentiment, and the generality will find themſelves very much at a loſs. The want of reſemblance between Greek and modern tongues may be one cauſe why we are not aware of, and not ſooner ſtruck by theſe excellencies. The remark is Lord Bacon's—Antient languages, ſays he, are full of declenſions, caſes, conjugations and tenſes, of which the modern are almoſt deſtitute, uſing in their ſtead, prepoſitions and auxiliary verbs. Then follows this juſt reflection. § From hence

§ Sane facile quis conjiciat (utcunque nobis ipſi placeamus) ingenia priorum ſeculorum, noſtris fuiſſe multo acutiora. De Augm. Scient. lib. VI. cap. 1.

it may be conjectured, however we flatter ourſelves, that the geniuſſes of antiquity were ſharper and more ſubtile than ours. I believe no one will doubt the truth of this, who reads the ancient grammarians, and eſpecially thoſe of the Alexandrian ſchool, or that curious and very judicious abridgement of them in the *Hermes*, or philoſophical inquiry, by James Harris, Eſq.

The ſyſtem of education practiſed in our great ſchools, certainly yields to none for expedition and ſolid inſtruction in the fundamentals of language, notwithſtanding which the following obſervations on the Greek tongue are worthy of attention from their importance; they have ſeparately been made by different writers at different times, ſo that the only merit the author has, is that of collecting them into one point of view, and thereby ſaving much time and labour both to maſter and ſcholar: They will give us ſome idea of the nice and critical part of Greek, and point out a method for further inveſtigation.

Dr. Clarke, in his edition of Homer, has given a clear view of the Greek tenſes which is abſolutely neceſſary to be well underſtood. Time he divides into three parts, the preſent, paſt or preterite and future; each of theſe is either perfect or imperfect.

Temp. Præt. Rei Imperf.
- Abibat. He was going. Il s'en etoit alloit.
- Cænabat. He was at ſupper. Il etoit a ſouper.
- Ædificabitur. It was in building. On batiſſoit.

Rei Perfect.
- Abierat. He was gone. Il s'en etoit allé.
- Cœnaverat. He had ſupped. Il avoit ſoupé.
- Ædificatum erat. It was built. On avoit baté.

Temp. Præſ. Rei Imperf.
- Abit. He is going. Il s'en va.
- Cœnat. He is at ſupper. Il eſt a ſouper.
- Ædificatur. He is in building. On batit.

Rei Perf.
- Abiit. He is gone. Il s'en eſt allé.
- Cœnavit. He has ſupt. Il a ſoupé.
- Ædificatum eſt. It is built. On a bati.

Temp. Fut. Rei Imperf.
- Abibit. He will be going. Il s'en ira.
- Cœnabit. He will be at ſupper. Il ſera a ſouper.
- Ædificabitur. It will be in building. On batira.

Rei Perf.
- Abierat. He will be gone. Il s'en ſera allé.
- Cœnaverit. He will have ſupt. Il aura ſoupé.
- Ædificatum erit. He will be built. On aura bati.

From this diſpoſition of the tenſes we may obſerve. 1ſt. That the verbs *cœnavit*, *abiit*, *periit*, *ædificatum eſt*, Αμφιεβηκεν, &c. ſhew the preſent tenſe of a thing perfect, as well as *cœnat*, *abit*, *perit*, *ædificatur*, do of ſomething imperfect. This having eſcaped moſt

moſt grammarians, led many to ſuſpect ſome error or enallage, when the tenſes were regular. Thus he who ſays *Perii*, I am undone, ſpeaks a thing preſent, as much as he who ſays, *Pereo*, I am periſhing. 2dly. It appears how ill the generality of grammarians underſtand the Latin tongue, by expunging from the indicative mood, *legero*, *lectus ero*, which are futures perfect, as well as *legam*, *legar* are futures imperfect; and, by a monſtrous ſoleciſm, referring to the ſubjunctive mood, *lectus ero*, and the like, which by no means can be ſubjunctives.

3dly. Beſides theſe ſix primary tenſes, there are others differently compounded from them, as we ſee in the double aoriſts and futures: Theſe have various forms, partly from the preſent, and partly from the paſt and future tenſes, and ſome from the nature of the theme: Wherefore, as words do not anſwer each other in different tongues, neither do they in the ſame; ſo that, according to the connection and conſtruction, they have often divers ſignifications: yet this does not happen by chance, but by the regular uſage of the language. We may eaſier conceive than expreſs this; a few examples will be uſeful. He who ſays, ωδε εληλυθως, *quoniam adhuc veniſti*, ſpeaks determinately; but ωδε ελθων, *cum huc adveneris*, indefinitely, being as well future as paſt.

In

In Latin, which has no aoriſts, *abiit* is definitely, he is gone; or indefinitely, he went away; Βεβηκε expreſſes the firſt, and βεβηκει the latter. We are not, ſays Dr. Clarke, to judge of the propriety of tenſes, or of their connection with each other, from the common diviſion, or names given to them in grammars; but from their appoſiteneſs in declaring the mind of the ſpeaker and writer. Thus the following forms are proper, yet judgment is required in applying them to the particular occaſion. Ως ειπων αποβαινει, απερχεται, *hæc loquutus, abit*, as ſoon as he had ſaid this, away he goes. Ως ειπων απεβαινε, απηρχετο, *hæc loquutus, abiit*, as ſoon as he had ſaid this, he began to go away. Ως ειπων, απεβη, απηλθε, *hæc loquutus, abierat*, as ſoon as he had ſaid this, he went away. Ως ειπων αποβεβηκει, απεληλυθει, *hæc loquutus, abierat*, as ſoon as he had ſaid this, he was gone.

To render this ſubject more intelligible to learners, I ſhall tranſcribe what Dr. Sharpe ſays on the tenſes.—The preſent, when perfect, expreſſes that which is juſt done at the time the action is ſpoken of, as αποβεβηκεν, he is gone; when imperfect, it implies ſomething ſtill under action, ſomething doing but not done, as *he goes* or *is going away*, but is not yet actually gone; this may be expreſſed in Greek by βαδιζει, or αποβαινει in the active, and by απερχεται in the paſſive.

Αυτος βαδιζω,

TO THE REVEREND

JOSEPH WARTON, D.D.

Head Maſter of Wincheſter School.

REVEREND SIR,

THE following pages, deſigned to facilitate the acquiſition of Greek learning, humbly entreat your patronage. The conſideration of your eminent ſervices in the republic of letters, and the province which you now adorn, render the propriety of this addreſs indiſputable.

DEDICATION.

EVERY attempt to promote claſſical learning may with reaſon claim encouragement, and none more than that which tends to make it eaſy and delightful; which, while it demands the attention, gains alſo the affection, of the young ſtudent. In the early purſuit of this knowledge, perhaps nothing has been more deterring than the want of preciſion. The looſe and unconnected manner, in which the particulars of ancient learning are paſſed over in this time of life, is too apt to crowd the imagination and perplex the underſtanding. A clear and diſtinct perception of things is neceſſary. Hence the Author judged, that his deſign in the abridgment of the *Greek* antiquities would be imperfect without the geo-

geography and hiſtory of the country; that is, without ſuch a ſort of concatenation of places and events as might eſtabliſh itſelf in the memory of the learner.

As far as ſeemed neceſſary, I have endeavoured to be aſſiſtant in the language too. The particles, in common ſchools, have been moſtly overlook'd and conſider'd as expletives, though of the utmoſt importance, and ſuch as the great Dr. Clarke, in his moſt valuable edition of *Homer*, judged worthy of his moſt ſerious attention.

THE excellence of that method of education, which is practiſed in *Wincheſter* ſchool, is better ſeen from a recollection of thoſe diſtinguiſhed names, which it has from time to time produced, than from an invidious conſideration of its compa-

rative merit. The reputation of it is now firmly eſtabliſhed. That it may long continue to appear ſo, and its youth imbibe learning, elegance and virtue under its preſent direction, is the ſincere wiſh of,

Reverend SIR,

Your moſt obedient

humble ſervant,

RICHARD JACKSON.

Αυτος καδιζω, κὴ πονω, τυτον δ'οχω.
Πλειν η νι αυτω πρεσβυτερος απερχομαι.
Ariſtoph.

The time paſt, when perfect, implies what was done ſome time ago; this time of action is expreſſed by the aoriſts, and by that which grammarians call the pluſquam perfect tenſe. Απεβη or απηλθε, *he was gone*, or *went away*: Theſe times are called aoriſts or indefinite, becauſe they do not determine when the action was done. Dr. Clarke diſtinguiſhes the firſt from the ſecond aoriſt as more perfect, ωποτ' ειδον is *I never ſaw*, but ωποτ' οπωπα is *I have never ſeen to this day*; this is rather too fine: The truth is, the firſt aoriſt differs nothing from the ſecond in its uſe and application, and they are both ſo generally indefinite as to be uſed for every time. In this verſe of the Iliad the aoriſt may be either preſent or future:

Οσκε θεας επιπειθηται μαλα τ'εκλυον αυτω.

And there are other inſtances where the aoriſts may be rendered by *does*, *hath* or *ſhall*, paſt, preſent or future.

In one of Lucian's dialogues, Cupid ſays to Jupiter, Τι δε σε ηδικησα, what injury have I ever done to you? The anſwer is in the perfect preſent, πεποιηκας, thou haſt done. Harry Stephens obſerved long ago,

qu'on

qu'on trouvera ſouvent dedans les bons auteurs qu'une choſe qui aura été dicté par le preteret, ſera repetée par l'aoriſte ou au contraire. De la conform. du lang. Franc. avec le Grec. p. 55.

The pluſquam perfect is by ſome ſuppoſed to convey the idea of time paſſing ſwiftly, αποβεβηκει or απεληλυθει, *he was gone ſpeedily, or inſtantaneouſly away.* The pluſquam perfect is ſometimes uſed for the perfect, as εισηκειν for εσηκα: but Dr. Clarke has proved, from many inſtances, the difference between the perfect and the pluſquam perfect. Βεβηκε ſignifies *is gone*, εβεβηκει *went away*; and it would be as abſurd in Greek to uſe the perfect for the pluſquam perfect, as in Engliſh to ſay, after he had ſaid this, he *is* gone away; or, after he had done this, he *has* ſupped.

The time paſt, when imperfect, deſcribes an action that was doing, as απεβαινε, or paſſively απηρχετο, *he was going*, or *began to go away.* The future imperfect implies what will be doing; the future perfect what will be done; the paulo-poſt-futurum, μετ' ολιγον μελλων, is very near at hand, and therefore, ſome have imagined the ſecond future to be nearer than the firſt; but *Sanctius* in his *Minerva*, aſſerts that the ſecond is more remote than the firſt.

Ego

Εγω βαδισμαι, ſays the dead man who undertakes to carry Xanthius's baggage to the realms below. This word is the Attic future of βαδιζω in the middle voice. I dare not call it the firſt future, for a ſecond in the active and middle voices is the invention of grammarians, or rather, what they have ſubſtituted for a ſecond is the future of the Attic dialect, which delights as much in the Trochaic and Iambic meaſure, as the Ionic in Dactyls.

The middle voice is reciprocal, and in the proper and original uſe of it, implies what a man does to himſelf; εμαυτε επελαθομην, I forgot myſelf; καλυψαμενη, when ſhe had covered herſelf; χειρασθαι, to ſhave one's ſelf.

It is ſuperfluous to expatiate on the utility of theſe remarks, they have been made by the beſt ſcholars, and will, if properly digeſted, tend to make the doctrine of the Greek tenſes and their different powers very intelligible to youth. We now proceed to the conſideration of Greek particles, as neceſſary a part of learning as the preceding.

Mr. Locke, in his admirable eſſay on human underſtanding, obſerves, that in the right uſe of particles more particularly conſiſts

ſiſts the clearneſs and beauty of a good ſtile. To expreſs the dependance of his thoughts and reaſonings one upon another, a man muſt have words to ſhew, what connection, reſtriction, diſtinction, oppoſition, emphaſis, *&c.* he gives to each reſpective part of his diſcourſe. This cannot be rightly underſtood without a clear view of the poſtures, ſtands, turns, limitations, exceptions and ſeveral other thoughts of the mind. Of theſe there are great variety, much exceeding the number of particles that moſt languages have to expreſs them by; for which reaſon it happens, that moſt of the particles have divers, and ſometimes almoſt oppoſite ſignifications. This quotation ought to be often read and conſidered by all who wiſh to write correctly and elegantly, and at the ſame time it ſhews the importance of that branch of language we are here treating of. Ariſtotle and Demetrius Phalereus give much the ſame account of theſe parts of ſpeech, though not ſo copiouſly *. The firſt ſays, that correct elocution conſiſts principally in placing the connectives in ſuch a poſition, as they naturally hold, whereby they join, illuſtrate and give energy to a diſcourſe †. When too diſtant they

* Εϛι δ η αρχη της λεξεως το Ελληνιζειν. Τϖτο δ ἐϛιν εν πεντε· πρωτον μεν, εν τοις ϛυνδεσμοις. Ariſtot. Rhet. lib. 3. cap. 5. Poet. c. 20.

† Μητε μακραν απαργαν. Ariſt. ſup. Το δε ασυνδετον κ) διαλελυμενον ολον ασαφες παν. αδηλος γαρ η εκαϛϖ αρχϖ

dια

they create obſcurity, as they render compoſition weak and enervated when too numerous.

Demetrius calls them παραπληρωματικαι, which we render expletives, and for the moſt part look on as redundancies; whereas he, who was certainly the better judge, declares ‡, that they give dignity to diſcourſe, and greatneſs to the expreſſion. Exactly conformable to this ſentiment, *Horace*, in his art of poetry ‖, ſays,

Graiis ingenium Graiis dedit ore rotundo
Muſa loqui.

The metaphor here uſed, is taken from what was then thought the moſt § perfect

διὰ τὴν λυσιν. Dem. Phal. de interpret.—Omne ασυνδετον per ſe obſcuritatem parere, aut conferre. Heinſ. in Heb. See more to this purpoſe in Ariſtotle and Demetrius.

‡ Συνεβαλλωνται τι τω μεγεθει τυ λογυ. Demetr. ſup. § 55, 56.

‖ Verſ. 323. Whatever the Aſiatics deſcribe, ſays Dr. Sharpe, is always felt and almoſt ſeen: *Motion* and *muſic* are in every tone, and enthuſiaſm and inchantment poſſeſs the mind.

Graiis ingenium, Graiis dedit ore rotundo
Muſa loqui.

By this he ſeems to underſtand the metaphor differently from what we have explained it, yet without any good foundation.

§ Ideoque illa circumcurrens linea, *ſi efficiet orbem*, quæ forma eſt in planis maxime perfecta. Quintil. lib. i. cap. 10.

mathe-

mathematical figure, and which, applied to writing was its higheſt eloge. The *os rotundum*, or rotundity of elocution was made by theſe particles *.

We know that connectives, when not ſtrained from the order they naturally hold in each tongue, will, when united to ſignificant † words, diſcover the ſenſe of any diſcourſe; yet this muſt be underſtood of thoſe whoſe knowledge of the language ſecures them from errors that often ariſe from homonymies and amphibologies and other obſcurities. It is poſſible to apprehend the meaning of authors ‡ without the aid

* Quintilian mentions them as one of the eſſential parts of compoſition. In omni porro compoſitione tria ſunt neceſſaria; ordo, *junctura*, numerus. Lib. ix. c. 4. lib. i. c. 5.

† Such as nouns, verbs, &c. for particles are void of any ſignification. Συνδεσμος δε εστι φωνη ασημος. Ariſtot. Poet. cap. 20.

‡ The learned M. Le Clerc, in his excellent treatiſe on criticiſm, inſtances, in an extract from Plato's apology for Socrates, what isabove obſerved: he includes the particles in hooks. Ο, τι [μεν] υμεις, [ω] ανδρες Αθηναιοι, πεπονθατε υπο [των] εμων κατηγορων υκ οιδα. εγω [γ' ὐν και] αυτος υπ' αυτων, ολιγω δειν, εμαυτω επελαθομην, υτω πιθανως ελεγον. και τοι αληθες [γε], ως επος ειπειν, ὐδεν ειρηκασι. Quid vos viri Athenienſes, paſſi fueritis a meis accuſatoribus, non novi; ego ipſe ab iis parum abeſt ut mei ipſius oblitus ſim; adeo apte ad perſuadendum dicebant, & tamen verum nihil fere dixerunt. Adparet, adds he, quidem ex latina verſione, quid velit Socrates; attamen gratia orationis

aid of many particles; but then you loſe the force and energy, the beauty, delicacy and elegance of the compoſition and ſentiment. To illuſtrate this, Demetrius brings a line from the ſecond iliad of Homer, where Juno addreſſes Minerva on the preparations the Greeks were making to return home.

Ουτω δη οικονδε, φιλην ες πατριδα γαιαν.

The ſingle particle δη, ſays he, expreſſes the violent emotion of her mind, and indeed conveys more than can be well expreſſed; if you take ‖ away this connective, you take away the pathos.

In theſe συνδεσμοι, juncturæ or particles conſiſt the ſuperior excellence of the Greek tongue, and in theſe modern languages, from their conſtitution and formation, as we before remarked, are very defective. It is ſomewhat ſurprizing §, ſays Mr. Harris, that the politeſt and moſt elegant of the Attic writers, and Plato above

orationis perit, nec parum imminuitur vis, quæ Græcis ineſt. Non ſentient forte hoc quidem, qui non ſunt in Græcis ſatis exercitati; ut neque lautitias ciborum dignoſcunt, qui laute numquam vixerunt; opus nimirum eſt hic conſuetudine. Artis Critic. par. ii. ſect. 1. cap. ii p. 113, 114.

‖ Ει γαν τον συνδεσμον εξελοις, συνεξαιρησεις και το παθος. Dr. Clarke renders this line, *ſiccine vero domum*, &c. but *ſiccine tandem* or *demum* is better: Is it thus at laſt, after a nine years war, &c.

§ Hermes.

all the reſt, ſhould have their works filled with particles of all kinds, and with conjunctions in particular; while in the modern polite works, as well of ourſelves as of our neighbours, ſcarce ſuch a word as a particle or conjunction is to be found.

This cenſure is not perfectly juſt, becauſe a defect is aſcribed to us, with which alone our language is chargeable, as Lord Bacon and Mr. Locke before have ſhewn. Let any one conſider the various and oppoſite powers of the particle *but*, as conſidered by Mr. Locke, and he will think it prudent to decline their uſe, as the paucity of them muſt render repetitions neceſſary, and make the beſt compoſition diſguſting. How often are we obliged to render different Greek particles by the ſame Latin one, this demonſtrates the richneſs of the one, and the poverty of the other tongue, ſo that nothing but a long and careful peruſal of the beſt writers can alone perfect us in the genius, copiouſneſs and beauty of Greek. Good helps may be had from *Devarius*, and eſpecially Vigerus on this ſubject; the Bibliotheque des Sciences for 1767, has announced a like work of M. Hoogeveen, rector of the Latin ſchools at Delft, in Holland; great praiſes are beſtowed on it; if it is found to merit them, it is hoped a ſmall and cheap edition will be printed for the uſe of the Britiſh youth.

We

We need not wonder that languages differ in the ſmaller parts of ſpeech, when words which denote actions, qualities, *&c.* cannot be tranſlated totidem verbis. Thus ω θαυμαστε, ω δαιμονιε cannot be rendered by equipollent Latin words, becauſe they are ſometimes taken in a good, and at other times in a bad ſenſe, and like interjections expreſs the affection of the ſpeaker, rather than any thing clear and determinate. The ſame difficulty attends many idioms and ſingle words in Latin; who can tranſlate this beautiful compliment of Marcus to Atticus, in the beginning of Cicero's third book of laws? *Quid enim eſt elegantia tua dignius? cujus & vita & oratio conſecuta mihi videtur difficillimam illam ſocietatem* gravitatis *cum humanitate.* The *gravis homo* of the Romans was a character that ſprung up in the virtuous and ſevere times of that republic, and not to be expreſſed by us. *Gratus, jucundus, conſtantia,* and many more, muſt be expreſſed by a periphraſis.

The verb κινδυνευω frequently occurs in Attic writers, and is tranſlated *periclitor,* but improperly, becauſe in Latin this verb is uſed to expreſs an event, expected with anxiety, and which may turn out unfortunate; whereas this ſenſe is not annexed to the Greek. Even words of ſeemingly equal import, when accurately examined are found not to be ſo. Βασιλευς, Κοιρανος and Ηγεμων differ from each other; the firſt is an

hereditary ſovereign; the ſecond a prorex, for a limited time, and the laſt a commander of a band of ſoldiers. Δυναμις and Ισχυς vary, the firſt denoting a vigour or energy of the mind, the latter of a well conſtitutioned body. A good ſcholar, to deſerve that honourable appellation, muſt know theſe diſtinctions *.

It is very much to be wiſhed, that languages were ſo confined by rules, and theſe rules ſo agreeable to the nature of the thing, that the ſtructure of diſcourſe might conſtantly be preſerved: but as tongues have been formed by neceſſity and uſe, and not until they were complete, was grammar thought of, innumerable anomalies ſprang up with them, not only in particular words, but in modes of ſpeech, which, now theſe languages have ceaſed, occaſion much obſcurity. I have often remarked, that no piece of analyſis appeared in Greece until Ariſtotle laid the foundation of univerſal grammar in his writings. Greek was in its vigour and higheſt purity from Homer's to this philoſopher's age, an interval of above 400 years, and yet grammar was then but in its infancy. Diogenes Laertius in his life of Plato ſays, Και πρωτος εθεωρησε της γραμματικης την δυναμιν, he firſt conſidered the power of grammar. The verb εθεωρησε, is

* Nil ex grammatica nocuerit, niſi quod ſupervacuum eſt. Quintil. lib. i. cap. 7.

here

here uſed with the utmoſt propriety, to ſhew that ſuch *ſpeculations* were merely *theoretical*, and not, as in Laertius's time, conſidered in a practical light, as rules at once to compoſe and examine by.

To return, the term Anomaly, beſides inflections of words, that are repugnant to grammatical rules, includes ſuch a poſition of words and ſentences, as not being ſtrictly reducible to grammar, become dark in conſtruction. An inſtance occurs in the ſecond iliad.

Φημι γαρ εν καταευσαι υπερμενεα Κρονιωνα
Ηματι τω, οτε νηυσιν επ' ωκυποροισιν εβαινον
Αργειοι Τρωεσσιν φονον κ) κηρα φερονλες,
Ασραπτων επιδεξι', εναισιμα ςηματα φαινων.

On that great day, when firſt the martial train
Big with the fate of Ilion plough'd the main;
Jove on the right, a p oſp'rous ſignal ſent,
And thunder rolling ſhook the firmament.
POPE.

Here the ſentence begun by one exordium, ſuddenly changing the mode of ſpeaking, unexpectedly ends in another ſyntax. Euſtathius on this obſerves, that the conſtruction has the appearance of, but is not a ſoleciſm; and thinks a full ſtop is to be placed after φεροντες, and ην to be underſtood after ασραπτων. This commentator might have ſaved his anxiety for the reputation of his author,

for the laſt verſe is to be joined to the firſt, without any antiptoſis, it being an anomaly, many of which might be ſelected from Homer and the moſt correct writers.

Similar to this is a paſſage in the fourth eclogue of Virgil, which has puzzled his commentators.

Incipe parve puer, riſu cognoſcere matrem, *&c.*
Incipe parve puer, *qui* non riſere parentes,
Nec Deus *hunc* menſa, Dea nec dignata cubili eſt.

Here *qui* ſhould be *cui*, and *hunc*, *hos*.

For want of attending to theſe and ſuch like anomalies, critics of good reputation have ſtrangely blundered, and propoſed emendations when the text was incorrupt.

Nothing conduces more to a perfect knowledge of any language, than being acquainted with the cuſtoms and opinions of the people who uſe it: For want of this, many things ſeem ſtrange and often abſurd, when compared with our own. The Abbe Du Bois has ſome very pertinent and uſeful remarks in his elegant *reflections* on poetry and painting, to this purpoſe. Speaking of affronts, he ſays, If Homer's heroes do not draw their ſwords and fight, as often as they quarrel, it is becauſe they had not the

ſame

ſame notions with regard to points of honour as the Goths and like barbarous nations. The Greeks and Romans who lived before the general corruption of their countrymen, were leſs afraid of death than the Engliſh of our times; but it was their opinion, that a groundleſs contumely diſhonoured only the perſon that pronounced it. If the contumely contained a juſt charge, their ſentiment was, that the perſon affronted had no other method of repairing his honour, than that of reforming his manners. Thoſe polite nations never dreamt that a duel, which is to be decided by chance, or at moſt by a ſkill of fencing, which they conſidered as the profeſſion of their ſlaves, was a proper method of juſtifying one's ſelf, with regard to a reproach, which frequently does not ſo much as concern a perſon's bravery. The advantage gained proves only, that one is a better gladiator than his adverſary, but not that he is exempt from the *vice* with which he is *charged*. Was it fear that hindered Cæſar and Cato from cutting one another's throats, after Cæſar expoſed in a full ſenate houſe, a billet doux, that had been ſent him by Cato's ſiſter. The manner in which they both encountered death, is a ſufficient proof they were not afraid of it.

The prejudice, therefore, which the greateſt part of mankind have for their own times and country, is a fertile ſource of

falſe remarks, as well as of wrong judgments.

Thus the manner in which we live, if I may ſo ſay, with our horſes, prejudices us againſt the ſpeeches with which men addreſs theſe animals in the poems of Homer and the other ancients. Theſe diſcourſes were very ſuitable in the iliad, a poem written for a nation, among whom a horſe was, as it were, a fellow-boarder with his maſter. The manner of treating theſe creatures at this day in the eaſtern countries will further explain the reaſon of thoſe ſpeeches.

Buſbequius obſerved in Bythinia, that every one, even the very peaſants, treat their colts with great tenderneſs; that when they wanted them to do any thing, they careſſed them as we do children, and that they go to and fro about the houſe. The grooms dreſs them with the ſame gentleneſs, whereby they contract a friendſhip for men, and it is very rare they kick up their heels, or grow vicious in any other manner. On the contrary, we never go into the ſtable without ſtorming and often beating them, whereby they at length fear and hate mankind. The Turks teach their horſes to kneel down, that they may mount them with more eaſe. They teach them to pick up a ſtick or a ſword from the ground with their teeth, to preſent it to the rider; and they

they put ſilver rings in the noſtrils of ſuch as have been thus taught, as a kind of diſtinction, in recompence for their docility.

The following abridgment of Potter's Antiquities will give us a further inſight into the manners of the Grecians, and make us read their writings with great pleaſure and advantage.

A ſcheme of introducing the preſent foreign pronunciation of the Greek and Latin into theſe kingdoms, has been lately talked of, under the notion of an improvement. It may be of ſervice for the eaſier communication with continental nations in our travels, but nothing more. The ableſt critics aſſure us the Greeks, ſo early as the reign of Domitian loſt the true pronunciation of their tongue; a fate not more extraordinary than that which has attended the language of moſt other people. No one will think the articulation of every Engliſh word is the ſame now as in the time of Chaucer or in Queen Elizabeth's reign.

Ralph Winterton, who was profeſſor of Greek at *Cambridge*, in Charles II.'s reign and an excellent ſcholar, tells ‡ us, that

‡ See his edition of the minor poets. Cantab. 1661.

meeting with a Grecian in the univerſity, and converſing with him, found at firſt ſome difficulty in underſtanding him, upon account of his pronunciation; he ſaying, Τι μι λεγις, χιριε for τι μοι λεγεις, χυριε, what do you ſay to me, ſir. Winterton complained that this manner of ſpeaking was erroneous; the Grecian laughed at him (probably he knew no better). The profeſſor aſked him how he could diſtinguiſh ημεις from υμεις as he ſounded both alike ιμις, he anſwered, by the ſyntax, δια της ςυνταξεως, Thiatis ſyntaxeos; the having conſtant recourſe to this was always upbraiding ſuch a barbarous and vile pronunciation. The modern Grecians ſound the vowels and diphthongs η, υ, ει and οι as ι, or uſe them indifferently in writing ‡.

The accents, Voſſius ‖ ſhews, were affixed to poems by muſicians, to point out by theſe proſodic diagrams, the key in which they were to be ſung. Grammarians after applied them to diſtinguiſh the time and quantity of ſyllables. Their novelty is proved by their § not appearing on marbles, coins, gems

‡ Indifferenter in ſcribendo has literas & diphthongos Græco-barbari uſurpant, η, ι, ει, χ, οι. Salmaſ. Plin. Exerc. p. 1028.

‖ De poematum cantu, &c. p. 17. Du Bois on poetry, tom. 3. Hiſt. Acad. Franc. tom. 5. Serg. & Priſcian.

§ Voſſ. p. 18. Saubert. prolog. in Matth. p. 20. Hoinſ. in Marc. p. 1008. Maii de Numiſm. Græc. p. 10.

gems or MSS. that are above 900 or a 1000 years old. Notwithſtanding what is ſaid of the total loſs of the true Greek * pronunciation, the authors of the Biographia Britannica, give it as their opinion, that Sir John Cheke revived it. The note is worth tranſcribing, as it ſhews us the beginning of Greek literature in England.

† The Greek language was then but newly revived and brought into the univerſities (about the year 1540) not without great oppoſition from the patrons of ignorance and popery, who could not endure any thing that had the face of novelty, though never ſo true and right in itſelf. The pronunciation of it was very vicious, and the received way of ſounding the vowels and diphthongs, and ſome conſonants very odd and untoward. For inſtance αι was pronounced as ε (e) and οι and ει as ι (i) and η, ι and υ were ſounded like ιωτα or (j). Some of the conſonants were

p. 10. Politian. Miſcell. p. 78. Eo ſunt redacti, ſays Voſſius, miſeri Græci, ut nec legere, nec cantare ſciant, amiſſoque omni priſtino cultu.

* Nous ne ſavons pas ſi les nations modernes prononçent le Grec comme les anciens Grecs le prononçoient, & il y a beaucoup de probabilité, que ſi les Demoſthenes & les Ariſtides revenoient ſur la terre, ils ne comprendroient pas un mot de ce que nous ſcavans leur diroient en Grec. Bielfeld. L'Erudit. complet. tom. iii. p. 316.

† Biograph. Brit. under the article Cheke, note B.

alſo pronounced differently, according as they ſtood in the word; that is, the conſonant π when it came after ν, they pronounced as a ſoft B, and τ after μ was pronounced as our D. The letter χ was prononnced as we do ch, and ϐ as we do V conſonant.

Now, ſince different letters muſt make different ſounds, Cheke, concluded theſe to be very falſe ways of reading Greek; and not certainly what was practiſed by the ancient Grecians. He ſaw, that not only the beauty of the language was loſt in this way, but likewiſe its very ſpirit and life were gone, by the loſs of ſo many vowels and diphthongs, and the language become jejune and languid: In this way of ſpeaking it, nothing of numeroſity appeared in the ancient orators and rhetoricians, nor thoſe flowing periods for which they had been renowned in old Greece; neither could he himſelf ſhew his eloquence in his orations and lectures, for want of the beauty and variety of ſounds.

He ſet himſelf therefore to find out what was the right method, and partly by conſidering the power of the letters themſelves, partly by conſulting Ariſtophanes and other ancient authors, he concluded, that each vowel ſhould have its proper ſound, and that diphthongs conſiſting of two vowels ſhould have the ſound of two. This took exceedingly

ceedingly among the more ingenious men of the univerſity, and great improvements were daily made in the knowledge of the Greek tongue, ſo that Plato and Ariſtotle began to be much read. But there was another party in the univerſity, who, by being older, fancied themſelves wiſer than others. Theſe made a great diſturbance about this new way of ſpeaking Greek, as they called it, and oppoſed it with all their might, both by writing and ſpeaking. They got Gardiner, Biſhop of Wincheſter, on their ſide, who, as chancellor, made an edict, whereby all perſons were forbid to uſe the new faſhion of pronouncing Greek, under the following penalties. If he was a regent to be expelled out of the ſenate; if he ſtood for a degree not to be admitted to it; if a ſcholar to loſe his ſcholarſhip; and the younger ſort to be privately chaſtized. However, truth at length prevailed, and this new way of reading Greek came to be received not only in the univerſities, but alſo throughout the kindgdom.— I hough no one will ſay poſitively this way of pronouncing Greek, revived by Cheke, was exactly that of the ancients, it is at leaſt preferable to the modern one uſed by foreigners, as we have abundantly proved; there is no reaſon then why we ſhould go from bad to worſe, in adopting a manner confeſſedly vicious.

Thus

We ſhall here take occaſion of recommending that uſeful and elaborate work, the *Theſaurus Græcæ* Poeſe ΩS of Dr. Morell, in the Words of the ingenious writers of the Review, for 1762. "Every reader the leaſt acquainted with the learned languages muſt know, that in Greek and Latin compoſition we have no other room for avoiding ſoleciſm than authority. A thought may ſeem to be happily expreſſed by a certain combination of words, for which there is no authority, yet without this the expreſſion may be falſe, according to the rules of that language, either in the diſpoſition of the words, in declenſion, conjugation, or ſyntax. The proper uſe of particles eſpecially, can only be known from the authority of the beſt writers, as they admit of ſuch infinite variety, and form the greateſt ſtrength and beauty of language: The ſame may be alledged of ſynonimous words, in the juſt application of which conſiſts the variety, and frequently the harmony of ſpeech; it will certainly be convenient to know whether any word be poetical, by turning over a few pages of this *Theſaurus*.—The proſodia prefixed to the Theſaurus, is, beyond diſpute, the moſt copious, clear and explicit ever publiſhed; the definitions are perfectly juſt, the examples full, and the notes annexed ſo extremely learned, that we cannot beſtow ſufficient applauſe on the erudition and diligence

gence of the author." The account that the learned writers of the Monthly Review give of this work is to the ſame purpoſe. I ſhall conclude this Eſſay, which has extended itſelf to a conſiderable length, with the following lines of Claudian.

Interea Muſis animus dum melior inſtet,
Et quæ mox imitere legas, nec deſinat unquam
Tecum Graia loqui, tecum Romana vetuſtas.
De 4. Hon. Conſ.

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THE

THE GEOGRAPHY OF ANTIENT GREECE.

THERE is a very obvious, and not leſs advantageous improvement, which may eaſily be introduced into ſchool education, and that is, more attention to hiſtory, chronology and geography. The tendereſt capacity is, in ſome degree, ſuſceptible of theſe; they do not puzzle the underſtanding, and are perfectly conſiſtent with every other branch of claſſical application. It ſeems requiſite to admit of ſome variety in the beſt ſyſtem of education, becauſe the juvenile age demands it: How often do boys complain of the ſeverity and dryneſs of grammar? If by interpoſing at proper intervals, portions of hiſtory and geography, we can remove this diſguſt, no one will deny its being a judicious regulation. Hiſtory and chronology will ſupply us with facts and dates, yet theſe are imperfect when we are ignorant of the ſcene of action, and ſome local conſiderations from which the greateſt exploits

often derive their importance. *Alexander*'s march from *Macedonia* to *Perſia* and the *Ganges*, over mountains, rivers, and an immenſe extent of land, will appear greater to the mind, and make more permanent impreſſions on it, by tracing his route in a map, than by the beſt hiſtorical narration. The intercourſe of nations with each other, and the various revolutions in ſtates by wars, conqueſts and migrations, render hiſtory obſcure, and to a learner unintelligible without the previous knowledge of geography.

The errors committed by many celebrated writers of antiquity, for want of a ſufficient acquaintance with this ſtudy, warn us to avoid lapſing into like miſtakes. It may be ſome apology, that geography * was not then ſo diligently cultivated as at preſent; nor mathematics and aſtronomy applied to the projection and correction of maps. *Quintus Curtius* places *Caucaſus* in *India*, which yet lies between the *Caſpian* and *Euxine* ſeas. Even *Virgil*, *Manilius*, *Lucan* and *Florus* confound the city *Philippi* in *Theſſaly*, and not far from *Pharſalia*, where *Caeſar* and *Pompey* engaged, with *Philippi* in *Macedonia*, on the river *Strymon*, where *Mark Antony* and *Caeſar Octavius* overthrew *Brutus* and *Caſſius*. In ſhort, it is impoſſible to be a good ſcholar, without having the ſituation and extent of kingdoms regularly arranged in the memory: To the learned it will be an uſeful, and to the man of buſineſs an agreeable accompliſhment. For theſe reaſons we imagined that a ſuccinct account of the moſt remarkable cities, towns, rivers, mountains, promontories and bays, in antient Greece, would be a valuable addition, and make a proper beginning to a work of this nature;

* Reineſ. de Deo Endovell. in Muſ. Philolog. Crenii, p. 394.

accordingly

accordingly the utmoſt care has been taken to give a correct map of that country; the diviſions are clear, and the hiſtorical notes joined to the names of places will make them to be remembered with eaſe and pleaſure. *Greece* was divided into five parts; *Macedonia*, *Epirus*, *Theſſalia*, *Hellas* and *Peloponneſus*. The firſt of theſe was not antiently conſidered as part of Greece, but its importance, and in latter ages, its ſovereignty over the other ſtates, ſeem to claim a deſcription with the reſt.

Greece was bounded on the eaſt by the *Ægean* ſea, on the weſt by the *Ionian*, on the ſouth by the *Cretan*, and by *Thrace* and *Illyria* on the north. The limits of *Macedonia* are not eaſily aſcertained, becauſe they leſſened and increaſed with the fortune of its princes. It had *Thrace* on the north, and *Epirus* and *Theſſaly* on the ſouth.

The *Taulantii* inhabited the weſtern part of the *Adriatic* ſea. Within this territory ſtood the city *Epidamnus*, which was ſeated on the entrance of the Ionian gulph; it was called *Dyrrachium* by the Romans; *Cicero* reſided there during his exile, and thither Pompey retreated from Julius Caeſar. *Apollonia* ſtood within the confines of this people; a city remarkable for its excellent laws, and in later ages celebrated as a ſeat of learning.

South of the *Taulantii*, but ſtill on the coaſt of the Adriatic, lay the country of the *Elymiotæ*, whoſe chief cities were *Elymo* and *Bulles*, both ſea-ports. Eaſtward of the *Elymiotians* lay a little inland diſtrict called the kingdom of *Oreſtes*, ſaid to have received its name from the ſettling here of the ſon of *Agamemnon*, after he had ſlain his mother *Clytemneſtra*. Its capital was *Gyrtone*. The *Eordians* lay behind the *Taulantii*, and between it and the kingdom of *Oreſtes*. To the north was the territory of the *Daſſaretæ*, whoſe cities were

Lychnides and *Evia*; the former ſituated near a lake of the ſame name. *Æmathia* ſtretched itſelf to the eaſt quite to the *Sinus Thermaicus*. *Ægæa*, or *Ædeſſa*, was the capital, and the royal ſeat of *Caranus*, the firſt king of Macedon, and the royal burial-place to the time of Alexander. *Pella* was ſeated on the river *Æſtius*, here Philip and Alexander were born, and in its neighbourhood was the tomb of *Euripides*. Here were alſo the towns *Europus* and *Beræa*. South-eaſt from *Æmathia*, and cloſe to the gulph lies *Pieria*, famous for its being the region of the Muſes, ſtiled from hence *Pierides*. Its cities were *Pydna*, ſtanding between the mouths of the rivers *Aliacmon* and *Lydius*, in which *Olympias*, the mother of *Alexander*, *Roxana* his wife, and *Alexander* his ſon, were put to death by *Caſſander*. In its neighbourhood was fought the deciſive battle between *Paulus Æmilius* and *Perſeus*, *Phylace* and *Dium*. To the north was *Mygdonia*, with the cities *Antigonia*, *Letæ* and *Terpilus*. Eaſt of this was the region of *Amphaxitis*, in which ſtood *Theſſalonica*, at the head of the *Thermaic* bay. *Stagira*, famous for producing *Hipparchus* the philoſopher, and *Ariſtotle* preceptor to Alexander. South-eaſt was the region of *Chalcidica*, with the towns *Angæa*, *Singus*, and *Acanthus*. Next lay the country of *Paraxis*, full of bays and inlets formed by the *Ægean* ſea. In it were *Palena*, antiently called *Phlegra*, where dwelt of old certain cruel and inhoſpitable giants, who were extirpated by Hercules. *Potidæa*, a colony of Corinthians, but afterwards taken from them by the Athenians. *Torone*, which gave name to the neighbouring bay. *Olynthus*, a town taken treacherouſly by Philip from the Athenians, and gave occaſion for thoſe fine orations of Demoſthenes, called *Olynthiacs*. The *Biſaltæ* bordered on the *Sinus Strymonicus*. North-weſt was *Ædonia*,

Ædonia, near the river *Strymon*. In it ſtood *Amphipolis* an Athenian colony; *Philippi* where Mark Antony and Caeſar Octavius defeated Brutus and Caſſius; *Scotuſa* and *Berga*. The other diviſions were *Pelagonia*, bordering on mount *Hæmus*; *Orbelia*, *Ionia*, the *Almopii*, the *Æſtrii*, and the *Lynceſti*. Mount *Athos* ſtands on a peninſula to the north-eaſt of the *Singitic* gulph; Xerxes attempted to dig through it, to make a paſſage for his army.

Epirus is bounded on the eaſt by *Ætolia*, on the weſt by the *Adriatic*, on the north by *Theſſaly* and *Macedon*, and on the ſouth by the *Ionian* ſea. It is ſeparated from Theſſaly by a ridge of mountains, the *Pindus* of the antients, and from *Achaia* by the river *Achelous*. To the north in the region of *Chaonia* lie the *Acroceraunean* mountains, which extend almoſt acroſs the country, and are viſible very far at ſea. Here are the cities *Pilaſte*, *Chimæra*, *Omphalium* and *Panormus*. In *Moloſſia* was *Dodona*, an oracle and grove ſacred to Jupiter, the trees were ſaid to be endued with human voice, and therefore the Argonauts built their ſhip Argo of them. *Tymphæa* was a mountain from whence they dug *Gypſum*. The capital of *Theſprotia* was *Buthrotum*, ſituated upon a gulph of that name, and oppoſite to the iſland *Corcyra*. The river *Acheron* ran through this country, and was by the poets made one of the infernal ſtreams. To the eaſt lies the region of *Perrhæbea*. *Ambracia* ſeated at the head of a bay of that name, is the capital of *Acarnania*, which was formerly a free ſtate between Epirus and Ætolia. *Leucas* was a promontory in the Ionian ſea, and ſeparated by a narrow ſtreight from the main land. Here ſtood a ſtately temple dedicated to Apollo, and here was the famous rock, from whence deſpairing lovers took the leap. To the north of *Leucas* was *Actium*, an-

other promontory, near which Auguſtus defeated Antony in a ſea-engagement, and thereby put a period to the Roman republic.

Theſſalia, antiently called *Æmonia*, was divided into four diſtricts, *Theſſaliotis*, *Iſtiæotis*, *Pelaſgiotis* and *Phthiotis*. It is almoſt ſurrounded with high mountains, which on the north ſeparate it from Macedonia, on the ſouth from Achaia, on the weſt from Epirus, and it has the Ægean ſea on the eaſt. Here *Deucalion* reigned, in whoſe time a deluge happened from the overflowing of the river *Peneus*. His ſons had the honour of giving their names to moſt parts of Greece; as Hellen to Hellas; Doris to the Dorians; Ion to the Ionians. This country was famous for twenty-four hills: the moſt remarkable are, *Olympus*, celebrated among the poets for its extraordinary height. *Othrys*, where king *Pirithous* reigned over the *Lapithæ*; *Pelion* and *Oſſa* ſtand on a promontory formed by the Thermaic and Pegaſic gulphs; theſe with *Nephele*, according to the fable, were inhabited by Centaurs: Here were alſo the plains of *Pharſalia*, and the delightful valley of *Tempe*, about ſix miles in length and five in breadth, ſo pleaſantly ſituate between the mountains of Oſſa, Pelion and Olympus, ſo beautified with Nature's gifts, and watered by the river Peneus, which runs through it, that it was reckoned the garden of the Muſes. On the ſouth borders of Theſſaly were placed the *Dolopes* and *Myrmidons* whom Achilles led to the Trojan war. It had beſides the *Peneus*, the rivers *Aliacmon*, *Erigon* and *Axius*; all which emptied themſelves into the Sinus Thermaicus. The *Sperchius* ſprings from mount Pindus; to this river *Peleus*, the father of Achilles, vowed his ſon's hair, if he returned ſafe from Troy. *Lariſſa* was a city famous for the nativity of this hero. *Pegaſa*, on the Sinus Pegaſæus, was the place where the ſhip

ſhip Argo was built; *Demetnas*, upon the ſame bay, and *Python*, where Apollo killed a ſerpent of that name. *Hypatha* was ſituated near the Sinus Malaicus, and at a ſmall diſtance from mount *Oeta*, upon which *Hercules* ended his life, after he had put on the poiſoned ſhirt. *Pharſalia*, where Caeſar routed Pompey. *Methone*, at whoſe ſiege Philip loſt his eye.

Ætolia, was a ſlip of ground, having on the eaſt *Locris*; *Acarnania* on the weſt; *Doris* on the north, and the *Sinus Corinthiacus* on the ſouth. It had but one ſea-port of note in the bay, namely *Ænias*. The rivers *Evenus*, or *Lycormas*, was that on which Hercules killed the Centaur *Neſſus*; and *Achelous*, called alſo from its rapidity *Thoas*, is celebrated in fable for being the competitor of Hercules for Dejanira. *Calydon* in this country, was ſituated in a foreſt of that name, where *Meleager* ſlew the Calydonian boar. *Pleuron* was a territory, whoſe inhabitants were ſirnamed *Curetes*, becauſe they ſhaved the forepart of their heads, leſt their enemies ſhould take hold of their hair in fight.

Oezolæ was a ſmall region lying on the north coaſt of the bay of Corinth, and contiguous with Locris; on the weſt it had the river Evenus. Its chief towns were *Naupactus* ſeated on a bay of that name. *Patras* is ſeparated from the laſt city by two promontories, *Rhium* and *Antirrhium*. The Locrians were blended with the laſt people, and there called *Locri Oezolæ*. The *Locri Epicnemidii* were ſo named from mount *Cnemis*; the *Locri-Opuntii*, from the city *Opus*, near the coaſts of the Ægean or Eubean ſea. *Ampliſſa*, or *Amphicea*, was their chief city on the Evenus, as *Thronium* was of the Epicnemidians.

Doris was parted on the ſouth from Theſſaly by mount Oeta; its chief city was alſo called Doris, and its rivers were Achelous and Pindus.

The other towns were *Erineus*, *Lilæa*, and *Bium*.

Phocis was ſituated in Græcia propria, between Theſſaly and the bay of Corinth, having the former on the north and the latter on the ſouth. Phocis is famed for three mountains, *Parnaſſus* ſacred to Apollo; on this *Pyrrha* and *Deucalion* ſaved themſelves in the time of the deluge. *Helicon* and *Cythæron*, both conſecrated to the Muſes. It had no rivers of note except the *Cephiſus*, which runs from the foot of Parnaſſus northward, and empties itſelf into the Pindus. There were ſeveral conſiderable cities, as *Delphi*, famous for the temple and oracle of Apollo. It was built on the ſouth ſide of Parnaſſus, but not on its top, nor at its foot, for there is a great way to the plains of *Criſſa* below it, and much more to the mountains above. There are two high cliffs above the town, which hide all the reſt, and hence it was called *Biceps Parnaſſus*. A fountain flowed from the higher rocks, which was the *Caſtalia* of the poets. To the eaſt lie *Helicon*, and the ſtreams *Hippocrene*, *Pegaſus*, and *Aganippe*, with the tomb of Orpheus. Here were celebrated the Pythian games in honour of Apollo, and the Amphyctions held their council. *Elatea* was next in largeneſs to Delphi, and built on the Cephiſus. *Abæ* had an oracle of Apollo. *Cirrha* was the ſea-port to Delphi, and Criſſa was another port, on a bay of that name. *Daulis* is to be remembered for the inhuman repaſt, there ſerved to *Tereus* king of Thrace, for the injury he did to his ſiſter-in-law *Philomela*.

The capital of *Bœotia* was *Thebes*, its citadel was built by *Cadmus*, and called Cadmea; mount *Cithæron* parted it from Attica on the eaſt; the ſtreight *Euripus* lay on the north; to the weſt was Phocis, and the ſouth part had the Sinus Corinthiacus.

thiacus. Here was the lake *Copais*, out of which flowed the *Aſopius*, and *Iſmenius*. In *Lebadea* was the Trophonian cave, from whence Jupiter gave oracles. *Theſpia* was built on a river of that name near Helicon. *Aulis* is a ſea-port on the Euripus, where the Grecian chiefs ſwore the deſtruction of Troy. *Thermopylæ* is the entrance from Theſſaly into Greece, and in mount Oeta. *Leonidas* here with three hundred Spartans oppoſed the Perſian army, and fell valiantly fighting. *Orchomenos* had an oracle of Tireſias; *Chæronea* was the birth-place of *Plutarch*, and where the Greeks loſt a victory, which ended their glory. At *Leuctra*, *Epaminondas* the Theban general conquered the Lacedemonians. *Megara* was antiently conſiderable enough to wage war with Athens; *Euclid* the mathematician was born here.

Attica was ſituated along the north coaſt of the Sinus Saronicus, bounded on the weſt by Megara, on the north by the Euripus, and the Ægean ſea on the eaſt. The principal river was the *Aſopus*, flowing from the lake *Copais*, and ſplitting itſelf into two ſtreams, which divide the plains of *Marathon*. *Athens* the parent and nurſe of genius, and of the arts and ſciences, was about two miles from the ſea, to which it had a communication by a channel to the *Pireus*. At *Eleuſis* were performed the Eleuſinian myſteries, in honour of Ceres. *Rhamnus* had a temple of *Amphiaraus*. *Miltiades* defeated the Perſians at *Marathon*; and at *Platæa* they received another defeat. The other towns were *Decelia*, *Phyle*, *Acharnæ*, and *Sunium* on a promontory of that name.

Corinth is a little ſtate on an iſthmus of that name, and joined to *Peloponneſus* by a neck of land. It had no river, but ſome mountains, the chief called *Acrocorinthium*; at the foot was built the city *Corinth*. Here was the fountain *Pyrene*

ſacred to the Muſes. It had two ports, *Lecheum* on the bay of *Corinth*, and *Cenchrea* on that of *Saron*. The Iſthmian games were celebrated in *Corinth* to *Neptune*.

Peloponneſus was the fifth and laſt diviſion of antient *Greece*; we ſhall deſcribe it with the kingdoms it included. *Sicyon*, was originally called *Ægiala*, this diſtrict was ſituate on the north part of the *Peninſula* of *Peloponneſus*. It was ſituated on the river *Aſopus*, and had antiently twenty-ſix kings, of whom little is recorded except their names. *Argos* lay to the ſouth-eaſt; the river *Machius* empties itſelf into the bay of *Argos*. Next to *Argos* the capital, was *Mycenæ*, which became the ſeat of the kingdom, and was as remarkable for riches as *Argos* was for horſes. *Træzen*, once the royal ſeat of *Pitteus*, the father of *Theſeus*. *Nemea*, famous for the Nemean games, in memory of *Hercules*'s killing a lion which infeſted that neighbourhood. *Epidaurus*, in which ſtood the temple of *Æſculapius*, reſorted to from moſt parts of *Europe* and *Aſia* for the cure of diſtempers. *Nauplia*, or *Neapolis*, ſeated on the gulph of that name.

Laconia was ſituate in the ſouth-eaſt nook of *Peloponneſus*, having *Argos* and *Arcadia* on the north; *Meſſenia* on the weſt; the bay of *Argos* on the eaſt; and the *Cretan* ſea on the ſouth. Its promontories were thoſe of *Malea* and *Tænarus*. The ſea-ports were *Trinaſſus* and *Acria*, on the eaſt ſide of the *Eurotas*; and *Gythium*, from whence was a navigable river up to *Sparta*. *Lacedæmon* or *Sparta* was the metropolis. The next for antiquity and grandeur was *Amyclæ*, famed for the birth of *Caſtor* and *Pollux*. *Helos*, ruined by the *Spartans*. *Thulana*, near to which was the famous lake of *Lerna*, where *Hercules* ſlew the *Hydra*. *Leuctrum*, upon the bay of *Meſſenia*, and near the ſea. Beſides the *Eurotas*,

Eurotas, there was the river *Smenus*, which had its head near the foot of the mountain *Taygetus*; the *Thiaſus*; and the *Scyras*, where *Pyrrhus*, the ſon of *Achilles*, landed, after he came from *Scyros* to marry *Hermione*.

Elis lay on the weſtern ſide of *Peloponneſus*; its chief cities were *Elis*, on the river *Peneus*, and in the heart of the kingdom; here were the ſtables of *Augeas* which *Hercules* cleanſed. *Olympia* was ſeated on the Olympian plains, where the Olympic games were celebrated. *Piſa* built on the *Alpheus*. *Lariſſus* divided *Elis* from *Achaia* proper. To the north-eaſt lies *Erymanthus*, where *Hercules* killed the bear. *Arcadia* was ſituated in the midſt of *Peloponneſus*. In *Tegea* was a temple dedicated to *Minerva*. *Stymphalus* lies at the foot of a ridge of hills. There bred here birds of ſuch ſize and number that they darkened the ſun-beams at noon-day, and terribly infeſted this territory, till *Hercules* deſtroyed them. Here was the lake *Phanaus*, from whence ſprung the river *Styx*, feigned to be one of the rivers of Hell. North lay the mountain *Cyllene*, which gave the name of *Cyllenius* to *Mercury*. *Megalopolis*, the birth-place of *Polybius* the hiſtorian. *Mantinea*, where *Epaminondas* was ſlain. We muſt not forget *Meſſenia* to the ſouth-weſt, and *Pylos* the kingdom of old *Neſtor*.

It will now be proper to conſider the geography of the nations contiguous to, and whoſe hiſtory is connected with that of the Greeks, and alſo the moſt remarkable *Grecian* iſlands. *Troas*, was after called *Phrygia* minor, and lay on the coaſt of the *Ægean* ſea. In this tract were the cities *Abydos*, famous for the love-ſtory of *Hero* and *Leander*. *Dardanum* near a promontory of that name. The whole country received from it the name of *Dardania*. *Ariſba*, the general rendezvous of *Alexander*'s army. *Rhæteum*, memorable for the tomb

of *Ajax*, who was interred there. *Sigeum*, ſeated on a promontory; here was the tomb of *Achilles*, which *Alexander* honoured with a viſit. *Troy* or *Ilium*, a city of great fame, and rendered immortal by the poems of *Homer* and *Virgil*. It was ſeated on a riſing ground near mount *Ida*, and about five miles from the ſhore. The *Scamander* and *Simois* water the country; the firſt ariſes from mount *Ida*, and having received within its banks not far from *Troy* the *Simois*, diſcharges itſelf into the *Ægean* ſea. *Scamander* was afterwards called *Xanthus*, becauſe it was ſuppoſed to communicate a yellowiſh tincture to the ſheep that drink its waters. *Ida* is the only mountain that deſerves notice; it extends from the city *Zeleia*, to the promontory *Lectum*; here *Paris* judged the three goddeſſes. Over againſt lay *Tenedos*, and formed the *Trojan* harbour. *Samothrace* was by *Homer* called the *Tracian-Samos*, the *Imbrian* and *Lemnian*; it is about three leagues from the coaſt of *Thrace*, and twenty miles in circumference. *Lemnus* lies between mount *Athos* and the *Thracian Cherſoneſus*. Here was a labyrinth made by *Zmilus*, *Rhœcus* and *Theodorus*. *Vulcan* was the tutelar deity, and firſt invented armour and arms; hence the inhabitants were called *Sintians*, for ſo pernicious a device. Not far diſtant were the iſlands *Thaſos* and *Imbros*, *Sciathus*, *Peparethus*, *Icus*, *Haloneſus*, *Chryſe* and *Scyrus*. *Lycomedes* was king in the laſt at the *Trojan* war. Here *Achilles* lay concealed, until he was diſcovered by *Ulyſſes*. *Neoptolemus*, called from his yellow hair *Pyrrhus*, was brought up in this iſland. The *Cyclades* which lie to the ſouth are *Helena*; *Ceos*, where *Simonides* was born; *Cythnus*, known for hot ſprings and cheeſe; *Seriphas*, where *Perſeus* transformed the inhabitants into ſtones, and *Acriſius* ſhut up *Danaë*. *Siphnus*, noted for debauchery; *Melos*, *Cimolis*, *Prepeſinthus*,

Olearos and *Naxos* famous for its marble, as was *Paros*; *Andros* and *Gyarus*, whither the Romans baniſhed malefactors. *Delos* was the birth-place of *Apollo* and *Diana*, and where was an oracle of the former. Theſe were the iſles in the *Ægean* ſea; thoſe in the *Ionian* were, *Corcyra*, the antient *Phæacia*, where lived the luxurious *Alcinous*, who entertained *Ulyſſes* when caſt aſhore there. The *Taphiæ* and *Teleboides* lay to the eaſt of *Leucas*. *Ithaca* was the country of *Ulyſſes*. *Cephalenia*, called by *Homer*, *Epirus-Melœna*. *Cythera* over againſt the *Malean* promontory, was famous for the temple of *Venus*, hence named Cytheria. In the *Argolic* bay were, *Pityuſa*, *Irine*, *Ephyra* and *Calauria*, where *Demoſthenes* poiſoned himſelf. In the *Saronic* gulph were *Ægina*, here money was firſt coined; and *Salamis* where *Themiſtocles* defeated the *Perſian* fleet. *Eubæa*, was antiently called *Chalcis-Abantia*; it is divided from the main land by a very narrow ſtreight, the Euripus; it had ſeveral promontories; *Geraſtus* and *Cephareus* to the ſouth; *Ceneum* to the north; *Artemiſium* oppoſite the *Pegaſic* gulph, near which the Greeks defeated the fleet of *Xerxes*. There were a few iſlands in the *Euripus*.

THE

THE

GRECIAN HISTORY.

THE ſame obſcurity which darkens the remote hiſtory of moſt antient people is likewiſe diffuſed over the *Grecian*. Though they excelled all the world in learning, in arts and ſciences, in politeneſs and the excellency of their laws, and in the ſtrength and valour of their armies, yet their origin is inveloped in poetical fictions, and their beginnings rude and weak. The fabulous ages include a period of 900 years, wherein we ſcarce read of any thing but unnatural actions of the heathen gods; ſuch as their adulteries, rapes, murders, and the incredible exploits of their heroic offspring. Such an heap of monſtrous fables aroſe perhaps from the following cauſes. 1. From the genius of thoſe languages in which theſe antient monuments were written, which being entirely figurative, its elegance conſiſted in the boldeſt, and moſt ſublime alluſions and metaphors. 2. From the writers themſelves, who being all poets, and recording theſe tranſactions in ſhort ſonnets to be learned by heart, and ſung upon proper occaſions, did ſtill inhance upon their native idiom in poetic pieces, and made choice of the moſt ſtrained and ſurprizing allego-

ries,

ries, that they might make deeper and more laſting impreſſion both on thoſe who ſang, and thoſe who heard them. 3. From an ambitious affectation of antiquity, equal or ſuperior to other cotemporary nations, or from a ſhame of their mean and low extraction. 4. They might transform into fictitious monſters, thoſe real ones, their brutiſh anceſtors, whoſe cruel and infamous actions they could neither palliate nor obliterate. 5. From the high eſteem they had for thoſe renowned heroes, who cleared the country of robbers and pirates. They could not look upon the arduous, and yet ſucceſsful labours of a *Minos*, *Hercules*, or a *Theſeus*, without ſuppoſing them to have been more than mortal men, or at leaſt, without an ambition to make them paſs in future ages for the offſpring of the gods.

In antient hiſtorians and geographers the Greeks are called *Graioi* and *Graieoi*, from *Græcus* the father of *Theſſalus*; but theſe they changed for *Achæi* and *Hellenes*; however the latter did not univerſally obtain over Greece, ſince *Homer*, who wrote long after the *Trojan* war, gives this appellation to none but thoſe who followed *Achilles* from *Phthiotis*. The infant ſtate of *Greece* from the teſtimony of its own writers, was one continued uncultivated deſart, inhabited by creatures but little removed from brutes, and living indifferently on every fruit, herb or tree, and ſheltering themſelves from the inclemency of the ſeaſons in dens, clefts and hollow trees. Every place was infeſted by pirates and robbers, agriculture and trades neglected, and their government rude and barbarous; nor was their religion better; *Cecrops* and other exiles introduced the *Egyptian* theology, but much corrupted: *Orpheus*, *Dedalus* and *Melampus*, afterwards brought new ſupplies from the ſame fountain.

For

For the better understanding the transactions of those fabulous times, it will be proper to speak of the different states separately; which were the kingdoms of, 1. Sicyon; 2. Argos and Mycene; 3. Attica; 4. Bœotia; 5. Arcadia; 6. Thessaly; 7. Corinth; 8. Sparta.

1. *Sicyon* is reckoned the oldest of all the Grecian monarchies; it boasts of a succession of twenty-six kings, whose several reigns make up an epoch of upwards of nine hundred and sixty years.

Ægialeus was the founder of Sicyon, and first king. The country from him was called *Ægiala*, but this name it exchanged for *Apia*, the fourth prince from *Ægialeus*, being Apis. It had that of Sicyon given it from the name of its nineteenth monarch. We know nothing of those times but the bare names of kings and the length of their reigns. The last was *Zeuxippus*, on whose decease the government was administred by the priests of *Apollo Carneus*. After this hierarchy had lasted thirty-two years, the kingdom was incorporated with the *Dores*, and became subject to that of *Argos*, which we shall now consider.

2. *Argos*, called also *Hippim* and *Hippoboton* from an excellent breed of horses it produced, was founded by *Inachus*. For 550 years it continued under the name of the *Argolic* kingdom, until *Acrisius* the fourteenth king transferred the seat of it to *Mycene*. Here it stood seventy-seven years, until the return of the Heraclidæ, who possessed themselves of this, as well as of the whole Peninsula. *Danaus*, from whom the Greeks were called *Danai*, was one of the Argive kings. He was driven out of *Egypt* by his brother, for refusing to marry his fifty daughters to his fifty sons, but at last was obliged to consent; however he had taken

taken care to order them to ſtab their huſbands, which they all did except *Hypermneſtra*, who ſaving her bridegroom *Lynceus*, was ordered by *Danaus* to be put to death, which execution the Argives prevented, and alſo dethroned *Danaus*. His forty-nine daughters, according to the mythologiſts, were condemned to an endleſs puniſhment in hell for their inhuman treachery, being forced to draw out water with buckets, bored with innumerable holes, and never to be filled. We can explain this fable by what we are told of the ſituation of the city, which was eminent and deſtitute of water, ſo that the *Danaidæ* were obliged to fill ciſterns which ſupplied the town.

Prætus was the thirteenth *Argive* prince. In his time Bellerophon arrived at his court, when Stenobæa the queen charmed with the ſtranger's beauty, ſolicited him often in vain to an unlawful commerce; at length to be revenged of his continency, ſhe privately accuſed him to *Prætus* of having attempted her chaſtity. The king not ſuſpecting the truth of the accuſation, ſent *Bellerophon* to *Iobates* with letters, wherein he was deſired to diſpatch the bearer. *Prætus* had forty-three daughters by *Stenobæa*, or as ſhe is called by *Homer*, *Antæa*; they with the reſt of the women of the country were ſeized with a diſtemper called the fury of Bacchus, but cured by *Melampus*. *Acriſius* the next king, was warned by an oracle that he would have a ſon by whom he ſhould be killed. To prevent this he confined Danae his daughter in a brazen tower; but Jupiter melting himſelf into a golden ſhower, ſlid through the tiles to her embrace. From hence was produced *Perſeus*, whom *Acriſius* put with his mother into a cheſt, and threw them into the ſea; but *Jupiter* conveyed them ſafe to the iſland of *Seriphus*. Perſeus

ſeus growing up, excited jealouſy in the breaſt of *Dictys*, the king, who ſent him to fetch the *Gorgon*, *Meduſa*'s head from *Africa*. *Pauſanias* very well explains this fable, by ſaying that *Meduſa* ſucceeded her father Phorcas in his kingdom, which was ſituated near the lake *Tritonis*, and that ſhe was a *Virago*, who for want of other employment, was much uſed to hunting, and to fight with her African ſubjects; and that Perſeus coming upon her in the dead of night with the choiceſt forces of *Peloponneſus*, ſurprized and beheaded her, and carried her head away into Greece, to be admired for its extraordinary beauty. Perſeus in this expedition delivered *Andromeda* from being devoured by a whale; which was nothing elſe than a ſhip ſo called, in which ſhe had been ſecured in order to be carried away.

By *Alcmæna* wife of *Amphitryon*, grandſon of *Perſeus*, *Jupiter* begot *Hercules*. *Euryſtheus* the ſon of *Sthenelus*, began to look on this young hero with jealouſy, and therefore he ſet him upon the twelve labours which are well known. *Atreus* the ſon of *Pelops*, and grandſon of *Tantalus*, aſcended the throne of *Mycene* after the death of *Euryſtheus*, who left no iſſue. *Thyeſtes* was his partner in the kingdom, and they are juſtly branded, the one for his inceſt, and the other for his horrid murders. *Thyeſtes* for defiling his brother's wife, and *Atreus* for murdering his ſons and feaſting upon their fleſh. The poets feign, that the ſun went back at the ſight of this horrid feaſt. As for *Thyeſtes*, he went to conſult *Apollo* how he might be revenged on his brother, and was anſwered, that if he would lie with his own daughter *Pelopea*, he would beget a ſon that ſhould murder both *Atreus* and his ſon *Agamemnon*. He did ſo, and *Ægiſthus*, the fruit of this ſecond inceſt, fulfilled the prophecy.

Oreſtes

Oreſtes having ſlain *Ægiſthus* and *Clytemneſtra* for the murder of his father *Agamemnon*, reigned at Mycene, and by marrying *Hermione*, his uncle Menelaus's daughter, ſucceeded to the throne of *Sparta* alſo. With *Oreſtes* we muſt mention his faithful friend *Pylades*, with whom he had been brought up. They were ſo like each other in face, ſhape, temper and affection, that they ſeemed to have but one ſoul, and were not be diſtinguiſhed from one another. Inſomuch that when *Thoas* king of *Taurica*, would have put Oreſtes to death, they both affirming to be the ſame perſon, and both ready to die, each for his friend, the king could not poſſibly find out which was the right preſon, but admired their extraordinary friendſhip.

Adraſtus, king of *Argos*, married one of his daughters to *Polynices*, whom *Eteocles*, his brother, deprived of the kingdom of *Thebes*. *Adraſtus* collected an army, and went againſt the uſurper; this is known in hiſtory by the name of the expedition of the ſeven captains againſt Thebes. Their names were, *Adraſtus*, *Tydeus*, *Capaneus*, *Hippomedon*, *Parthenopæus*, *Amphiaraus* and *Polynices*; they were all ſlain except the firſt. The *Heraclidæ* poſſeſſed themſelves of *Peloponneſus*, and claimed *Argos*, *Mycene* and *Lacedæmon*, as their right, which they held till the time of the *Macedonian* power.

3. *Attica* was founded by *Cecrops* an *Ægyptian*. It continued under monarchs 487 years. The Archontic government which followed, though by law made elective, continued in the family of their laſt king 312 years. From this to that of converting the government into a commonwealth, there elapſed 160 years; ſo that the whole duration of the government from Cecrops to Solon amounts

amounts to 960 years. *Cecrops* built the *Acropolis*, collected the ſcattered inhabitants into towns and inſtituted marriage, and gave them laws. There is nothing remarkable of the ſucceeding princes till *Theſeus*, who is celebrated in ſtory for many exploits; among others for delivering the Athenians from a tribute of ſeven young men, and ſeven young virgins, which they yearly ſent to *Minos* king of *Crete*, to expiate the murder of his ſon *Androgeus*; theſe were all devoured by the *Minotaur*, whom *Theſeus* ſlew. This monſter was feigned to have been half a man and half a bull, and begot by a bull upon *Paſiphae*, *Minos*'s queen, who as ſoon as he was born, was by the king's order thrown into a labyrinth, and fed upon human fleſh. It is reaſonably ſuppoſed that he was a man of great ſtrength and ferocity, and upon that account ſirnamed *Taurus* or bull. He ſeems alſo to have been in great favour at the *Cretan* court, either for his conſtant victories at the games which Minos had inſtituted in memory of his ſon, or perhaps rather for his fierce and cruel nature. We may then reaſonably ſuppoſe, the *Athenian* captives were by that exaſperated prince uſed with uncommon ſeverity. We are told that he was grown to ſuch an height of inſolence and cruelty, that he was become odious to the whole kingdom, and not unlikely to the king alſo, upon his being ſuſpected to have too great a familiarity with the queen. *Ariadne*, the daughter of *Minos*, having been a witneſs of the addreſs and valour of *Theſeus* in killing the *Minotaur*, ran away with him; but he left her in the iſle of *Naxus*, where *Bacchus* fell in love with her and carried her off. Afterwards he applied to the civil affairs of his kingdom. All the people of *Attica* he collected into one city, and divided them into three claſſes,

nobles,

nobles, huſbandmen, and artificers; he inſtituted the *Panathenæa*, and built the *Prytaneum*. With *Pirithous* he killed a great number of the *Centaurs*, or Theſſalian horſemen, who in their cups had offered violence to the female gueſts. Theſe two went to *Sparta* and ſtole *Helena* out of the temple of *Diana Oetia*. This princeſs was the daughter of *Jupiter* by *Leda*, and though then but nine years old was already famed for the greateſt beauty in the world. Having caſt lots for her, ſhe fell to *Theſeus*, who aſſiſted *Pirithous* in getting *Proſerpina*, daughter of *Aidoneus*, king of the *Moloſſi*, who being the next beauty to *Helena*, was guarded by the dog *Cerberus*. We have ſpoken of *Codrus* the laſt king, and of the *Archons* in another place, and therefore proceed to the kingdoms of Bœotia and Thebes.

4. The fable goes, that *Cadmus* tired with going in ſearch of his ſiſter *Europa*, whom *Jupiter* in the ſhape of a bull, or rather of a ſhip painted with ſuch a head, had carried to *Crete*, was adviſed by the *Delphic* oracle to follow the track of the firſt ox he ſaw, and there build a city. He did ſo, and hence he called the country *Bœotia*. *Cadmus* introduced the uſe of letters into *Greece*, which were before unknown. He married *Hermione*, the daughter of *Mars* and *Venus*; the gods came and aſſiſted at his wedding. He had one ſon *Polydorus*, and four daughters, *Semele*, *Ino*, *Autonoe* and *Agave*. The firſt was the mother of *Bacchus* by *Jupiter*. The reaſon why the poets make *Cadmus* grandfather to *Bacchus*, is generally thought his bringing the extravagant rites of that god into *Greece*. *Lajus*, the fourth king being very young, *Amphion* and *Zethus* ſeized the *Theban* crown, and called the city *Thebes*, in honour of *Thebe* their aunt by the mother's ſide. To theſe two heroes, Homer attributes the incloſing and fortifying

fortifying the city with a ſtrong wall and ſeven gates, and a number of ſtately towers. *Lajus* having married *Jocaſta*, the daughter of *Creon*, was forwarned by an oracle, that if he had a ſon by her, he ſhould be killed by him. *Oedipus* was the fruit of this marriage, whom *Lajus* therefore gave to a ſhepherd to be ſlain; or according to *Sophocles*, to have his feet bored, to be hung up to a tree and devoured by wild beaſts. Compaſſion ſaved the infant, he was expoſed, but ſoon found by the herdſman of *Polybus*, king of *Corinth*, who healed his feet, (which from their being bored made him be called *Oedipus*) and brought him up as his own. By accident he killed his father, and for expounding the *Sphinx*'s riddle had his mother *Jocaſta* given to him. *Eteocles* and *Polynices* ſprung from this inceſtuous marriage, who agreeing to reign alternately, when it came to *Eteocles*'s turn to reſign he refuſed, whereupon commenced the firſt *Theban* war. However the ſons of the ſeven generals that fell, reſolving to revenge themſelves for the ill ſucceſs of the late expedition, entered into a confederacy, whence they were called *Epigoni*, and renewed the ſiege: In ſome time they took the city, and placed *Therſander*, the ſon of *Polynices*, on the *Theban* throne.

5. *Arcadia*, ſo called from *Arcas* the ſon of *Jupiter* and *Caliſta*, was antiently called *Pelaſgia*, and its inhabitants eſteemed the oldeſt in *Greece*. They were at firſt a rude wild people, living in the woods and fields; they afterwards applied to the feeding cattle, and became inured to arms by the neceſſity they were under of defending their herds from plunderers. They came to the wars clad with the ſkins of wolves and bears, carrying a little bundle of javelins; even their very women in a defenſive war became expert warriors.

Pelaſgus

Pelasgus founded the *Arcadian* kingdom, which continued under twenty-five kings. *Lycaon* the second prince, is reported to have sacrificed human victims, for which he was turned into a wolf. The poets have improved this fable, which perhaps took its rise only from his savage nature, λυκος signifying a wolf. *Jupiter* had an intrigue with his daughter *Calista*, whom *Juno* turned into a she bear, and became the constellation of that name. *Arcas* gave his name to the country, he had three sons by a nymph called *Erato*. She was not the muse that presided over love; but a wood-nymph, such as they called *Dryades*. Those who inhabited the fields were *Oreades*; those of the water *Nereides*; and those of the springs and rivers *Naiades*. *Aleus*, the eighth prince, condemned his daughter *Auge* to be drowned for criminal converse with Hercules; her father put her into a chest with her child, and flung them into the sea; she was taken up about the mouth of the *Caicus* by *Teuthras*, king of *Mysia*, who was so charmed with her beauty that he married her.

In the days of *Polymestor* the twenty-first king, the *Lacedæmonians* being come against *Tegea*, were discomfited by the Arcadian women, and both they, and their king *Charilaus* bound with the chains they had brought for the *Tegeans*. The chains were after hung up in the temple of *Minerva Haleia* as trophies, where they continued to the time of *Herodotus*. *Aristocrates* II. the last of the royal line, was stoned to death for his treachery to his *Messenian* allies, whom he betrayed to the *Spartans*. So infamous did this act render him, that they cast his body out of their territories; left it exposed without burial, and erected a pillar with this inscription:

The

The baſe betrayer of Meſſene's *ſtate,*
Has met at length a well deſerved fate.
In vain perfidious traitors juſtice ſhun;
Hail mighty Jove! *ſave the* Arcadian *throne.*

The *Arcadian* government was at firſt monarchical and arbitrary, yet by degrees the ſubjects began to claim ſomething like a negative power, eſpecially in matters of great moment, ſo that their king could not undertake great affairs, ſuch as war, alliances, or foreign expeditions, without their conſent.

6. *Theſſaly* is ſuppoſed to have received its name from *Theſſalus* the father, or according to others the ſon of *Græcus*, an antient king of an obſcure village. The country was famous for ſuch an extraordinary breed of oxen, that *Neleus* king of *Pylus* refuſed to give his daughter to *Melampus*, except he procured ſome of them. Here were the *Centaurs* fabled to have the upper parts of their bodies like a man, and downwards like a horſe, and to have been the monſtrous offspring of *Ixion*, when he embraced a cloud inſtead of *Juno*. The ground of this ſtory was, that theſe people did manage their horſes ſo well, that they were ſuppoſed by other nations, to be but one creature with them; and as the moſt famous of them dwelt in a canton called in *Greek* Νεφελε, which ſignifies a cloud, hence came the fable of their being begotten of *Ixion* on a cloud. The *Argonautic* expedition, which happened about 100 years before the *Trojan* war, and in the reign of *Pelias*, is the firſt remarkable epoch in the *Theſſalian* hiſtory. The occaſion of it was this, *Pelias* being jealous of his nephew *Jaſon*, ſent him in ſearch of the golden fleece to *Colchis*. This fabulous fleece was then in the poſſeſſion of *Æetes*. There were then conſiderable mines of gold, which

which gave riſe to the fable. The country abounding alſo with poiſonous drugs and plants, which *Medea*, king *Æetes*'s daughter, knew how to prepare and make uſe of, the poets thought fit to turn her into an enchantreſs. The firſt place they touched at was the iſland of *Lemnos* in the *Ægean* ſea, inhabited by female warriors, who though they had killed their huſbands in order to lead an *Amazonian* life, yet were ſo charmed with theſe brave youths that they admitted them to their beds. From thence they ſailed to *Myſia*, where *Hercules* breaking his oar, and going into the woods for another, *Hylas* his beloved boy, was ſtolen by a nymph, as he was drinking at a fountain. While he and *Polyphemus* were looking for him, the *Argonauts* ſailed into *Bythinia*. Here *Amycus* the ſon of *Neptune* was ſlain at hurlebats by *Pollux*. After many dangers they arrived at the metropolis of *Colchis*, where *Jaſon* by the help of *Medea* ſubdued the brazen-hoofed bulls, and ſerpents, and put the dragon into a ſleep, and ſtole the fleece. *Æetes*, perceiving his daughter's treachery, purſued after her; but ſhe to retard him cut the body of his ſon *Abſyrtus* into pieces, by which the *Argonauts* eſcaped to *Theſſaly*.

During the abſence of *Jaſon*, *Pelias* had taken care to cut off his father, and ſettle the kingdom on himſelf and his ſon *Acaſtus*. He had ſo well eſtabliſhed himſelf in the throne, that *Jaſon* dared not undertake any thing againſt him. However the magic of *Medea* revenged him on the tyrant: For ſhe perſuaded the daughters of *Pelias* to boil their father alive, pretending thereby to reſtore him again to youth and vigour.

Achilles, who makes ſo great a figure in the *Iliad* of *Homer*, was prince of *Theſſaly*, and the ſon of *Peleus* and *Tethys* the goddeſs of the ſea. When a child he was dipped in the river *Styx*, whereby he

became invulnerable in every part, except his heel, by which ſhe held him. He was brought up by *Chiron* the *Centaur*, from whom he learned muſic, arms, and the riding of the great horſe. Being warned not to go to the *Trojan* war, he diſguiſed himſelf in woman's apparel, among the daughters of *Lycomedes* king of *Scyrus*, where he debauched *Dejanira*, one of the princeſſes, on whom he begat *Pyrrhus*, or *Neoptolemus:* This tranſaction *Homer* omits as unworthy of his hero. *Ulyſſes* undertook to find him out; his mother then finding that he preferred a glorious death, to an inglorious immortality, prevailed on *Vulcan* to make him a ſuit of impenetrable armour. For ſome time he forbore acting with the other chiefs, from a picque he had taken againſt *Agamemnon*, on account of a beautiful female captive; but his reſentment being at length ſwallowed up in the death of his dear friend *Patroclus*, who had been killed by *Hector*, he ſought to revenge it. *Hector* was ſlain, and inhumanly dragged round the walls of *Troy*. *Paris* ſoon revenged his brother's death by ſhooting *Achilles* in the heel.

7. *Corinth* was founded by *Corinthius* the ſon of *Pelops*. It was antiently called *Heliopolis* or the city of the Sun, from either the height and dryneſs of its ſituation, or from the ruggedneſs and barrenneſs of its territory. Being ſituated on an *Iſthmus*, the city was ſoon enriched by its trade, which was very extenſive. Their genius leading them more to commerce than military exploits, they became in time exceeding opulent, ſo that the little influence they had over the other ſtates, was rather owing to their wealth than their valour. As their opulence daily increaſed, their city in time became one of the fineſt in all *Greece*, being adorned with ſumptuous buildings, ſuch as temples, palaces, theatres, porticos, cenotaphs, baths and other

other edifices, all of them inriched with beauteous columns, capitals and baſes of the *Corinthian* order. We need not a more pregnant inſtance of their wealth and luxury, than that of the famous courtezan *Lais*, who uſually exacted 10,000 drachms for every night's lodging, which made *Demoſthenes* ſay, that he did not deſign to buy repentance at ſo dear a rate. But ſhe met with a worſe fate in *Theſſaly*, whither ſhe went in ſearch of freſh cuſtomers; for there the women, envious of her beauty, and jealous of their huſbands and ſons, put her to death. *Siſyphus* is generally allowed the firſt founder of the *Corinthian* kingdom, he was the ſon of *Æolus*, and killed by *Theſeus* for his many robberies. *Creon* and *Bellerophon* ſucceeded him, of whom we have before ſpoken. He ſubdued the *Chimæra* with the aſſiſtance of *Neptune*. This monſter the poets feigned to have had the head and breaſt of a lion, the body of a goat, the hinder parts of a dragon, and that it ſpit out fire; ſome imagine this was a mountain in *Lycia*, with a vulcano at top, and the other parts inhabited by theſe beaſts, and that this hero having cleared it, gave riſe to the fable of the *Chimæra*. Others think this was a noted pirate, which among the *Lycians* is called *Chimmaras*. The *Heraclidæ* poſſeſſed the government for a long time, it then fell into the hands of the *Bacchiadæ*, at laſt *Cypſelus* uſurped the throne. In his infancy the *Bacchiadæ* ſought to kill him, but his mother happening to overhear their diſcourſe hid the child under a buſhel or corn meaſure, called in *Greek* Κυψελε *Cypſele*, from whence he took his name. *Pauſanius* calls it a coffer or cheſt, and adds that it was made of cedar and adorned with fine carvings in gold and ivory, and afterwards conſecrated by his deſcendants in the temple of *Juno Olympia*, in memory of his wonderful eſcape.

8. The kingdom of *Lacedæmon* and *Sparta* was at firſt called *Laconia*. *Lelex* one of its firſt princes finding the country very unhealthy by reaſon of the bogs and marſhes with which it was covered, cut a ſpacious channel through it, and drained away ſo much water as formed a conſiderable river. *Amyclas* their ſecond king built a city which was ſo ſubject to ſtrange noiſes, when there was no foundation for them, that the people made a law againſt any alarming it, upon which the *Dorians* taking advantage took the town by ſurprize. The inhabitants became famous for adhering to the *Pythagorean* doctrine, which forbids the killing of any living creature; and this they ſo ſtrictly kept, that they forbore deſtroying ſerpents that very much annoyed them. *Hercules*, in the reign of *Hippocoon* the ſixth king, came to *Sparta* to be expiated for the murder of *Iphitus*, but Hippocoon refuſed it, thinking the action too black to deſerve ſuch a favour. However the hero was ſoon revenged, for he ſlew him and his ten ſons, and placed *Tyndarus* upon the throne. This king by his wife *Leda* had *Caſtor* and *Pollux*, *Helena* and *Clytemneſtra*, all of them celebrated in fabulous hiſtory. The fable is that *Jupiter* had an amorous intrigue with her in the ſhape of a ſwan, ſoon after her marriage with *Tyndarus*; the reſult of theſe amphibious embraces was, that ſhe was brought to bed of two eggs, out of one of which came *Pollux* and *Helena*, and out of the other *Caſtor* and *Clytemneſtra*. *Helena*'s fatal beauty had cauſed her to be ſtolen away by *Theſeus*, from whom ſhe was recovered by her two brothers. *Tyndarus*, afraid leſt ſhe ſhould be carried off again, obliged all her ſuitors by oath to leave it to her to make choice of the man ſhe liked, and that in caſe ſhe ſhould be ſtolen by any other, they would all join their forces to bring her back to her huſband. She preferred

ferred *Menelaus* the ſon of *Atreus*, after which *Paris* took her away, and gave occaſion to the *Trojan* war. *Tyndarus* vexed at the incontinency of his two daughters, for *Helena* was carried away with her own conſent, and *Clytemneſtra* lived in adultery with *Ægiſthus*, erected a ſtatue of cedar to *Venus*, with a veil over her face and chains about her feet, to intimate to poſterity the indiſſoluble tie of wedlock.

Caſtor and *Pollux* ſucceeded their father; they exterminated robbers and pirates, and for their ſervices to mankind were deified, and made the conſtellation of *Gemini*, one of the ſigns of the *Zodiac*. It was commonly believed that they appeared in ſtorms to mariners; if one was ſeen it betokened ſhipwreck, but if both it was a good omen. *Menelaus* came to the kingdom in right of his wife. In his return from the *Trojan* war he was driven to many places by contrary winds, and among others to *Egypt*. It is worth remarking the account *Herodotus* gives, though contrary to the poets. He ſays that *Paris* when carrying off *Helena*, was forced by ſtorms into *Egypt*; that *Proteus* being informed by ſome of his ſervants of the affair, diſmiſſed *Paris*, but detained the woman and goods till claimed by her huſband: That the confederate Greeks ignorant of this, purſued the ſiege, though told ſhe was in *Egypt*, but when the city was taken, and they found ſhe was not there, *Menelaus* ſailed directly to *Egypt*. *Herodotus* believes this to be the truth, for, ſays he, it muſt have been madneſs in *Priam* to ſacrifice ſo many noble *Trojans* and ſo fine a city, only to defend *Paris* in the poſſeſſion of another man's wife, ſince he was neither heir to the kingdom, nor equal in worth to many that fell in defence of it. *Oreſtes* the ſon of *Agamemnon* we have before ſpoken of; after he had ſlain his mother and her adulterer, he went mad,

but as ſoon as he recovered his ſenſes, he was cited before the court of *Areopagus*, and ordered to live ſeparate to expiate his crime. Nothing very remarkable happened till the time of *Lycurgus*. The *Lacedæmonians* were a brave courageous people, inured to war and averſe to ſloth and luxury, jealous of their honour and liberty, as well as of their neighbour's power; they did not want civil or military diſcipline to ſecure the one, or curb the other. Their government was monarchical, but *Euryſthenes* and *Procles* being twins, and equally intitled to the throne, they agreed to reign jointly, which bipartite ſucceſſion continued for a long time, and ended nearly together. However *Lycurgus* new-modelled the ſtate, and gave it a more limited form.

The little kingdom of *Elis* was at firſt diſtinct from *Piſa*, and was founded by *Æthlius*. *Endymion*, whom the fable relates to have been beloved by the moon, ſucceeded his father, and by *Chromia* grand-daughter of *Amphictyon* had three ſons, *Pæon*, *Epeus* and *Ætolus*. When theſe were grown up, he promiſed his kingdom to him who ſhould win the prize at the Olympic race, where *Epeus* proved victor. He went to the ſiege of *Troy*, and was the architect of the *Trojan* horſe. The fourth prince was *Augeas*, whoſe ſtable *Hercules* cleanſed. The truth of this ſtory according to *Pauſanias* is, that *Augeas* kept ſuch large quantities of oxen and ſheep, that they had quite covered the earth with their dung, ſo that it was become quite incapable of producing either graſs or corn. *Hercules* therefore was hired to the grounds, and for his reward was to have the king's daughter, and a part of the country: But after he had performed what he undertook, by turning the river *Alpheus* or *Peneus* over them, he was refuſed his hire; whereupon *Hercules* raiſed an army, beſieged and took *Elis*, and

and placed *Phyleus* his ſon on the throne. *Iphitus* the laſt king, in whoſe times the *Olympic* games were reſtored, was ſent to the Oracle to conſult the means of appeaſing the gods and obtaining a remedy againſt the wars and peſtilence which then raged through the land: he was anſwered that the reſtoration of thoſe games would prove the ſafety of *Greece*, to procure which he and his ſubjects ſet about them with all diligence. He began with offering a ſacrifice to *Hercules*, and next cauſed the games to be proclaimed over *Greece*, and fixt the time of their celebration, the qualifications of the competitors and the judges.

Ætolia was ſeparated from the other parts of *Greece* by its craggy mountains, the people were ſtout, turbulent and unruly. *Hercules* married the daughter of *Æneus* king of the country, and father to *Meleager*. *Tydeus* another of his ſons, ſignalized himſelf at the *Theban* war; he was at length mortally wounded by *Menalippus*, but before he expired, he had the ſatisfaction of ſeeing his enemy's head brought to him, and took the brutal revenge of cutting out his brains and ſwallowing them. *Diomedes* his brother was famous at the ſiege of *Troy*. Though he had the good fate to return ſafely, he met with an enemy at home in his wife *Ægiale*, and her paramour *Cometes*, which forced him to retire to *Apulia*, where he ſhared the kingdom with *Daunus*. We muſt not omit the ſtory of the famed river *Achelous*. *Hercules* was competitor with this river for *Dejanira*, the king of *Caledonia*'s daughter. Theſe two engaged in a duel, and *Achelous* finding himſelf likely to be worſted, changed his form firſt into a ſerpent and then into a bull. *Hercules* broke both his horns, and gave one of them to *Plenty*, the companion of *Fortune*, hence the ſtory of the *Cornucopia*. *Achelous* ſtill inferior changed himſelf into a river of

that name, or according to others, he flung himſelf into it for grief, after he had bribed his rival with the horn *Amalthea*, or plenty. This poetic fable aroſe from this river's dividing itſelf into two ſtreams; theſe being either reſtrained within due bounds or otherwiſe made ſerviceable towards fertilizing the country, might not inelegantly be figured by the *Cornucopia*.

It is extremely neceſſary to know ſomething of the mythological hiſtory of the *Trojans*, as their affairs are blended with thoſe both of *Greeks* and *Romans*. *Troas* or *Phrygia minor* was very early governed by kings; among theſe *Dardanus* and *Teucer* lay claim to the precedency, but at this remote period, it is not poſſible to determine to whom it belongs. *Teucer* was the ſon of *Scamander* and *Ida*; he ruled *Troas* for ſome time. He having no ſon ſettled the kingdom on *Dardanus*, to whom he married his daughter *Batia*, or *Aſia* or *Ariſba*, for ſhe is called by all theſe names. *Dardanus* was a wiſe prince, and applied himſelf to regulate the civil adminiſtration of his kingdom, and alſo extended his care to religious affairs.

The fourth king was *Tros*, who in the very beginning of his reign laid the foundation of the city of *Troy*. When it was finiſhed he invited all the neighbouring princes except *Tantalus* king of *Sipylus*. This contemptuous behaviour was ſoon revenged by the ſtealing of *Ganymede*, a youth of extraordinary beauty, ſent with a ſplendid retinue to carry preſents of great value to *Jupiter Europæus*. The uſage *Ganymede* met with from this impious king ſoon cauſed his death. Hence ſprung the fable of his being raviſhed away by *Jupiter*, and made his cup-bearer in heaven. *Tros* waged war upon *Tantalus* to revenge this affront and injury; but he ſoon died, and left three ſons, *Ilus*, *Ganymedes* and *Aſſaracus*. The chief commanders

manders of the *Trojan* troops, whoſe names are in great renown in hiſtory, and from whom moſt of our *European* nations have pretended to derive their pedigree, were deſcended from *Tros*. *Ilus* ſucceeded his father. *Aſſaracus* had a ſon named *Capys*, the father of *Anchiſes*; the laſt for the comelineſs of his perſon, 'tis ſaid, was beloved by *Venus*. In the firſt ſiege under *Laomedon* he behaved gallantly, but in the ſecond, enfeebled with years and infirmities, he was ſaved from the flames of *Troy* by the piety of his ſon *Æneas*, who carried him out on his ſhoulders. *Antenor* was the grandſon of *Tros*, and famed for his prudence. He was ſent by king *Priam* ambaſſador into *Greece*, to demand his ſiſter *Heſione*, whom *Hercules* after taking *Troy* had carried back with him, and beſtowed on *Telamon* who firſt mounted the walls of *Troy*. When the *Greeks* entered the city, they ſhewed a tender regard for *Antenor*, and hung up a panther's ſkin before his door, leſt by miſtake any violence ſhould be offered to his houſe or perſon by the greedy and incenſed ſoldiery. Soon after the deſtruction of his country, he and the few remaining *Trojans* were driven out by the *Heneti*, or *Veneti*, and forced with a mixt multitude to ſeek habitations in *Italy*, in the *Adriatic* gulph, where he laid the foundation of that people after called *Veneti*, and built *Padua*. *Ilus* drove *Tantalus* out of *Aſia* and ſeized his dominions, and alſo *Pelops* his ſon. He had two ſons *Tithonus* and *Laomedon*. The firſt being of a military diſpoſition ſerved in the *Aſſyrian* army, where he became one of the *Titanes*, or principal generals. The beauty of his perſon, his early riſing, his love of the Eaſt, which at that time excelled in martial glory, and extreme long life, made the poet feign that *Aurora* fell in love with him. *Memnon* was remarkable for his atchievements in *Egypt*, where was erected

to him a famous ſtatue, which at the riſing of the ſun, yielded a ſound like that of the ſtring of a lyre or lute when it breaks on the inſtrument being drawn too tight. *Romus* by *Plutarch* is reckoned one of the founders of *Rome*; he was the grandſon of *Tithonus*.

On the death of *Ilus*, *Laomedon* was placed on the throne. He built *Pergamus*, or the citadel, aſſiſted by *Apollo* and *Neptune*, that is, by the treaſures conſecrated to them and lodged in their temples. On the arrival of the *Argonauts*, he treated them with great inhoſpitality; which *Hercules* revenged by taking his city, ſlaying him and plundering the country. He had many children, but all his ſons were killed except *Priam*. *Antigone* his daughter is repreſented as a woman of a proud, haughty and inſolent behaviour, which gave riſe to the fable of her contending for beauty with *Juno*, by whom ſhe was turned into a ſtork.

Priam, ſo called for his being redeemed from *Hercules*, was at firſt named *Podarces*. Upon the diſcovery of ſome rich mines he applied their produce towards ſtrengthening the city, he built a wall round it, and raiſed fortifications on every part. By his ſecond wife *Hecuba*, he had *Hector*, *Alexander* or *Paris*, *Deiphobus*, *Helenus*, *Polites*, *Antiphus*, *Hipponous*, *Polydorus* and *Troilius*; and daughters, *Creuſa*, *Laodice*, *Polyxena* and *Caſſandra*; almoſt all of them celebrated by the heroic and dramatic writers of antiquity. The *Trojan* war, and its conſequences are well known, ſo as not to require to be further inſiſted on here. We ſhall now proceed to times and tranſactions more certain, and better aſcertained by chronology.

A. C. 1130. The *Heraclidæ* who had been expelled Peloponeſus, returned under the conduct of *Temenes*, *Creſphontes* and *Ariſtodemus*. They divided

vided the country among them; the first had *Argos*; the second *Messenia*, and the third *Laconia*. Many migrations were caused by his settlement, especially two, the *Æolic* under *Penthilus*, the son of *Orestes*, who passed from *Thrace* into *Asia minor*; and the *Ionic* led by *Neleus* and *Androcles* to the sea-coasts of the same. This happened about 130 years after the *Trojan* war.

A. C. 1116. *Codrus* succeeds his father *Melanthus*, who was also one of the emigrants, in *Athens*. A war breaking out between him and the *Dorians*, the Oracle declared, that that side should be victorious, whose king was killed in the war. *Codrus* devoting his life to the safety of his country, disguised himself, and going into the enemies camp picked a quarrel with the soldiers and was slain.

A. C. 1095. *Medon*, the son of their last king, was chosen perpetual archon; so great was their veneration for their late prince that they thought all others unworthy of the regal title. This form of government continued in *Medon*'s family 200 years.

A. C. 944. *Hesiod* flourishes. It is much doubted, nor is there any probability of its being determined, whether he or *Homer* was the elder; the *Parian* marbles give the precedence to the former: However it is agreed on all hands that but few years intervened between their respective ages.

A. C. 194. *Lycurgus* at this time formed a code of laws for the *Lacedæmonians*, which he had collected in his travels of many years among the *Egyptians*, *Cretans* and other nations, renowned for wisdom and legislation.

It is not to be conceived that great changes can be effected in any government without opposition, neither were they in *Sparta*. When *Lycurgus* proceeded to the divisions of property, a

great ſedition aroſe, wherein the people came to blows, and the legiſlator found himſelf obliged to quit the aſſembly, and take refuge in a temple: However he was cloſely purſued, among the reſt by one *Alcander* a young nobleman, of a generous but haſty diſpoſition, who on *Lycurgus*'s looking back, ſtruck him on the eye, and as ſome ſay beat it out; the legiſlator then ſtopt, and ſhewing his face all covered with blood, the people were ſo ſtruck, that they immediately aſked his pardon, and delivered up *Alcander* to his revenge; who inſtead of puniſhing or reproving him harſhly, cauſed him to wait on him at meals, and kept him near his perſon. This ſweet and forgiving temper much conciliated the people's eſteem and love. After he had eſtabliſhed every thing agreeable to his wiſhes, his next care was how to ſecure a perpetual obſervance of them. To this end he pretended a neceſſity of going to *Delphos*, and required an oath from the ſenate and people to adhere to his laws until he returned: Upon this he remained and died in voluntary baniſhment. It may be worth while to remark, that ſuch inſtances of public ſpirit and love of one's country, as are to be met with in the early ages, evince how different the ſentiments of the greateſt men then were, from what they now are. We call thoſe times barbarous and unpoliſhed, but we might well diſpenſe with theſe inconveniencies for the ſake of ſo much virtue. *Phidon* ſeizes the government of *Argos*; invents weights and meaſures, and firſt coins ſilver money at *Ægina*.

A. C. 776. The firſt *Olympiad* is computed from this time, and continued to be celebrated the beginning of every fifth year without intermiſſion.

A little after the breaking out of the *Meſſenian* war, the *Spartans* were engaged in a diſpute with the

the *Argives* about the city *Thyrea*. To avoid great effuſion of blood, it was agreed by both parties, that 300 *Argives* and as many *Lacedæmonians* ſhould decide the quarrel between the nations, the armies on both ſides retiring. In conſequence of this, 600 men engaged, and fought with ſuch obſtinate reſolution, that when night came on, there were but two *Argives*, *Alcinor* and *Chromius*, and one *Spartan*, whoſe name was *Othryades*, left alive. The *Argives* ran home to carry the news of victory, *Othryades* remained on the field of battle, and erected a trophy. Both parties claimed the victory, and neither agreeing, an engagement enſued in which the *Lacedæmonians* were conquerors.

A. C. 744. The *Meſſenian* war began, the cauſes of which are not agreed on; the *Spartans* pretended a rape on ſome of their women during the celebration of religious myſteries. It was carried on with various ſucceſs; but at length the *Lacedæmonians* received a great overthrow from *Ariſtodemus*; ſo that not having men enough to recruit their armies, they were neceſſitated to proſtitute their wives to the young men who remained at home: with theſe, whom they called *Parthenii*, they continued the war, and after twenty years, put an end to it by the taking of *Ithome*. During the ſiege the *Meſſenians* ſent to inquire what would be the fate of the war; the Oracle anſwered that a virgin of the royal family muſt be ſacrificed. *Ariſtodemus* offered his daughter, but being reduced to great diſtreſs, and finding it impoſſible longer to reſiſt, this brave king killed himſelf upon the grave of his daughter.

It was found neceſſary for the ſecurity of the *Spartan* ſtate, to appoint magiſtrates to execute the laws, while the kings were obliged to take the field. For this purpoſe they appointed five, called *Ephori*, who from a delegated, ſoon aſſumed a ſupreme

ſupreme authority over the kings and the ſtate. This introduced a conſiderable change in the *Lacedæmonian* policy.

A. C. 685. The ſame people groaning under the yoke of ſervitude, in more than 50 years after the concluſion of the firſt, begin the ſecond *Meſſenian* war under *Ariſtomenes*. This general ſhewed ſuch amazing courage, and ſo great a capacity for war, that the *Spartans* were terrified, and ſent to *Delphi* to aſk advice how to proceed. They were ordered to ſend to *Athens* for a commander. The *Athenians*, in deriſion, ſent them *Tyrtæus* a lame poet: He, when the *Lacedæmonians* were diſpirited, and almoſt ready to make peace on any terms, rouſed their courage by martial verſes, and made them riſque another battle, wherein, by the treachery of their allies, the *Meſſenians* were routed. After this *Ariſtomenes* retreated to *Era*, from whence with detached parties he pillaged the country, but at length after a vigorous reſiſtance he was taken by the *Spartans*, and he and his countrymen thrown into a dark hole. From this he eſcaped by hearing a fox gnaw ſome of the dead bodies, and ſeizing him by the leg, he followed him to the hole he came in at; out of which *Ariſtomenes* eſcaping, harraſſed the *Spartans* for ſome time. They after endeavoured to recover their affairs, but with ill ſucceſs, and were finally ſubdued.

Gorgus and *Manticlus* paſſed with their countrymen over into *Sicily* and founded *Meſſene*. *Ariſtomenes* marrying one of his daughters to a prince of *Rhodes*, he paſſed with him into *Aſia*, where he endeavoured to unite the *Lydians* and *Medes* againſt the *Spartans*, but death interrupted his deſigns.

A. C. 624. *Draco* publiſhes his laws, which puniſhed all crimes, both great and ſmall, with death: Hence *Demades* became famous for ſaying, that

that his laws were wrote not with ink but with blood. They were all repealed, except thoſe for murder, by *Solon*.

Notwithſtanding the ſeverity of *Draco*'s laws, it is certain the legiſlator was a man of great humanity, even ſo much, that there are ſome ridiculous inſtances recorded of him. He ordained, that if a ſtatue accidentally fell upon a man, and killed him, it ſhould be baniſhed *Attica*, and it was criminal for any man to have it in his houſe, ſo greatly did he abhor murder.

Periander, the ſon of *Cypſelus*, was now tyrant of *Corinth*; he ſent for *Arion* the *Methymnean*, a celebrated muſician out of *Italy*, but the ſailors conſpiring againſt him, threw him overboard, and he was, as the fable reports, carried to land on the back of a dolphin.

A. C. 599. *Cylon* a man of an antient family, whoſe affable behaviour procured him many friends, and his riches, dependants, formed a deſign to ſeize the government of *Athens* while the principal citizens were abſent at the *Olympic* games, by making themſelves maſters of the citadel. *Megacles* the *Archon* ſurrounded them there, and want of proviſions obliged the conſpirators to ſubmit, when *Cylon* and the reſt were put to death.

A. C. 594. *Solon* being *Archon*, was inveſted with the power of new-modelling the commonwealth of *Athens*: He had juriſdiction over their ſenates, courts, magiſtrates and aſſemblies, to regulate their number, times of meeting, &c. ſuch confidence did they repoſe in his wiſdom! The iſland of *Salamis* had been taken from the *Athenians* by the *Megarenſians*. *Solon* perceiving the people inattentive to the recovery of it, and not diſpoſed for war, had recourſe to a ſtratagem: He compoſed ſome verſes on the occaſion, and feigning madneſs ran into the market-place where he repeated

peated them in a loud and forcible manner. The people flocked round him, and *Piſiſtratus* his relation, mixing with the croud, by the force of his eloquence inſpired the people with a martial rage, and accordingly they immediately decreed war. Further he uſed art to make his former ſcheme ſucceſsful, by ſending a ſham information to the *Megarenſians*, as if many beautiful *Athenian* virgins were paſſing over to *Colias* to celebrate the feaſt of *Ceres*, and who might eaſily be ſurpriſed. The *Megarenſians* gave into the deceit, but inſtead of virgins they found young men with arms, who ſeizing the ſhips, ſailed directly for *Salamis*, and took it.

After *Solon* had ſettled the civil policy of *Athens*, he departed from *Greece* in ſearch of eaſtern wiſdom, as was the cuſtom of the learned in thoſe days. He firſt went to *Egypt*, where he converſed with *Pſenophis* and *Sonchis* two learned prieſts, from whom he learned a number of curious particulars; among others, the condition and ſituation of the *Atlantic* iſle, of which he wrote an account in verſe, which *Plato* continued. From thence he went to *Cyprus*, where obſerving the city built upon a hill he perſuaded the king to remove, and found one in a very fruitful valley. As for his interview with *Cræſus* king of *Lydia*, *Plutarch*, though he relates the ſtory, at the ſame time informs us, that it is not probable.

Piſiſtratus had great abilities, and was exceeding popular; Solon long ſuſpected his deſign of ſeizing the government, and even warned the people of it, but he was not attended to. *Piſiſtratus* therefore one day wounded himſelf and his mules, and going into the market-place expoſed himſelf to view, and in a very pathetic ſpeech declared what he had ſuffered from his enemies, was ſolely for his love to them and the preſent eſtabliſhment. The giddy multitude, tenderly moved with his

his misfortunes, and more attached for the cauſe of them, ordered a guard of 50 ſoldiers, others ſay 400, which he ſoon increaſed, and thereby made himſelf tyrant of *Athens*. At firſt he behaved with ſo much moderation and juſtice, that the people did not ſeem greatly to regret the change. *Solon* however endeavoured to rouſe them to expel him, and recover their liberties, but they remained inactive, whereupon he quitted the city. *Piſiſtratus* left two ſons *Hipparchus* and *Hippias*, both of whom ſucceeded in the ſupreme authority: The former was ſlain by *Harmodius* and *Ariſtogiton*; *Hippias* revenged his death on the murderers.

It muſt not be forgot of *Hipparchus*, that he was a perſon of great ſweetneſs of temper, a favourer of learning, and himſelf a very learned man. He directed *Homer*'s poems to be read at the great feſtival ſtiled *Panathenæa*, that the *Athenians* might be both inſtructed in the ſciences, and in the moral conduct of life. He treated *Simonides* the poet with great kindneſs, and kept him near his perſon, and ſent a galley for the celebrated *Anacreon*. So aſſiduous was this prince in cultivating the minds of the people, that he cauſed many ſtatues of *Mercury* to be ſet up, with certain wiſe ſentences inſcribed on them. On account of theſe ſhining virtues, he was greatly admired, and the adminiſtration of the *Piſiſtratidæ* ſeemed to be firmly eſtabliſhed; however a conſpiracy was formed, when it was leaſt expected, which in the end proved fatal to that family. *Hippias* ſeeing his brother ſlain, diſſembled his fears and reſentment, ſecuring thoſe that appeared ſuſpicious, and diſmiſſing the reſt. In ſome time he altered his conduct, and firſt he ordered *Ariſtogiton* to be put to the torture to make him diſcover his accomplices. This man as ſoon as he began to feel the torments, accuſed ſome of *Hippias*'s beſt friends, who

who were immediately put to death. After naming more, and *Hippias* ſtill aſking him, *Ariſtogiton* anſwered ſmiling, I know of none now but yourſelf that deſerves to ſuffer death. A woman was alſo tortured, but to prevent her diſcovering thoſe ſhe loved, ſhe at the beginning bit off her tongue, and ſpit it out. *Hippias* having now quaſhed the conſpiracy, took every ſtep that human wiſdom could ſuggeſt to ſecure himſelf in the government; but the preceding violence and cruelty, which was unknown before at *Athens*, eſtranged the minds of the people from him. *Megacles*, who retreated from *Athens* during the tyranny of *Piſiſtratus*, retired to *Pæonia*, where he contrived means to eject the *Piſiſtratidæ*. Preliminary to this, he engaged with the *Amphictyonic* council to build the *Delphic* temple, which he performed in ſo excellent a manner as to receive great applauſe. In the interval he corrupted the *Pythia*, who exhorted the *Spartans* and the other eſtates to join in driving out *Hippias*. However he with the aſſiſtance of the *Theſſalian* horſe defeated the *Lacedæmonians*; who incenſed at this ill-ſucceſs renewed the war, and beſieging the *Piſiſtratidæ* who had retreated within the *Pelaſgic* wall, they obliged them to ſubmit, but *Hippias* choſe to go to *Sigeum*. From this time the *Athenians* purſued this family with implacable hatred, and retained a lively ſenſe of their uſurpation. Though they were expelled *Athens*, yet, *Hippias* well-nigh effected the extinction of his countrymen, by his addreſs and intereſt at the *Perſian* court, as we ſhall preſently ſee.

I would beg leave to obſerve, that from the Argonautic expedition, at which time Greece was in a very rude ſtate, without laws or ſettled polity, and alſo in continual war, from this to the age of Homer is 319 years. It ſeems not eaſily accountable,

able, how a language could be formed and attain its perfection, (amid ſuch anarchy and confuſion, and aſſiſted by ſo few original writers) as we find in that poet. This obſervation will be beſt underſtood by thoſe who are acquainted with the copiouſneſs, delicacy and variety of the Greek tongue, all which we behold united in his works. This, I think, muſt prove that, how fabulous ſoever the accounts of *Linus*, *Orpheus* and *Amphion* may ſeem, there were writers who preceded this father of poetry, and poliſhed and improved the language. As we know of no poem equal to *Homer*'s in originality, ſublimity and extenſive learning, ſo he appears to have exhauſted that art, agreeable to the remark of lord *Verulam*. "*Philoſophia & ſcientiæ intellectuales, ſtatuarum more adorantur & celebrantur, ſed non promoventur. Quinetiam in* primo *nonnunquam* authore *maxime* vigent, *& deinceps* degenerant." Nov. Organ. In Præf. From *Homer* to *Anacreon* is a ſpace of 335 years, in which interval the writers may be denominated rather elegant than great. Between the 30th and 50th Olympiads flouriſhed *Thales* the founder of the *Ionic* ſchool; he was long converſant in the Eaſt, from whence he introduced many of the ſciences into *Greece*, eſpecially mathematics and practical aſtronomy. He calculated the firſt ſolar eclipſe, and was ſucceeded in his ſchool by *Anaximander* and *Anaximenes*. The names of the ſeven wiſe men were, *Thales*, *Solon*, *Cleobulus*, *Pittacus*, *Bias*, *Chilo*, and *Periander* or *Myſo*. The following poets were remarkably excellent; *Steſichorus* excelled in ſimplicity and morality; *Sappho*, in the ſweetneſs, delicacy and paſſion of her odes; *Alcæus* in ſpirit and vivacity; *Simonides*, in the grave, tender and moving parts of compoſition. *Æſchylus* is elevated and noble in tragedy, but often too much wrought up and ſwelled. His fictions are incredible,

incredible, his images large and the conduct of his pieces irregular.

Beſides the influence of *Hippias* at the court of *Darius*, there was ſome reaſon for the *Perſians* to begin war with *Greece*. *Ariſtagoras* the *Mileſian* having ſet on foot a revolt in *Ionia*, and failed in his attempt to engage the *Lacedæmonians* to abet it, came to *Athens*, and in conſequence of his artful and fine ſpeeches, it was decreed that twenty ſhips ſhould be ſent to the aſſiſtance of the *Ionians*. With this fleet many great exploits were atchieved, and *Sardis* taken, which much irritated *Darius*. In the end the *Ionians* were unſucceſsful, and reduced to the obedience of their former maſters. After this the *Perſian* king ſent to demand earth and water, as tokens of ſubmiſſion from the *Greeks*, to which out of fear of his mighty power at ſea, moſt of the iſlanders yielded, and among the reſt the inhabitants of *Ægina*. The *Athenians* when they heard this, imagined that nation ſubmitted, to be at liberty to act againſt them, under colour of being ſubject to the *Perſian* crown. A war was proclaimed againſt *Ægina*, and carried on for ſome time with various ſucceſs; when the *Perſian* declaration arrived, the ſtates of *Greece* compromiſed all differences. The *Athenians*, to avert the threatened danger, ſent ambaſſadors to *Perſia*, who were diſmiſſed from court in a haughty manner, by the intrigues of *Hippias*. Very ſoon after the *Perſians* equipped a large fleet, with which they ſet ſail, and landing in *Eubæa* took *Eretria*. They then advanced into *Attica*, and encamped in the plains of *Marathon*, being an 100,000 foot and 10,000 horſe. On the other ſide, the *Athenians* were not more than ten thouſand men, one thouſand being *Plateans*; however they reſolved to hazard the event of battle, rather than receive a tyrant whom they deteſted. This little army was under the

command

command of *Miltiades*, aſſiſted by *Ariſtides*, *Themiſtocles* and other captains. *Hippias* informed the *Perſians*, that the plains muſt be moſt advantageous for them to draw up their numerous forces in. Thither marched the *Grecians* likewiſe, when a council of war was held, whether they ſhould engage or not: Some ſtrongly oppoſed it, but *Miltiades*, by a noble and animated ſpeech, determined them to riſque a battle. Accordingly they engaged with unparalleled bravery, and defeated the numerous hoſt of enemies, with a very trifling loſs on their ſide; among the ſlain was *Hippias*. A victory ſo unexpected muſt needs fill the conquerors with the greateſt joy; they built monuments to thoſe who fell in the field, and beſtowed the freedom of their city on the *Plateans*. It will appear how little they attributed to their general *Miltiades*, for when he aſked a crown of the people for his ſervices, he was coldly anſwered by one of them, "When you conquer alone, you ſhall be crowned alone."

The war againſt the inhabitants of *Ægina* revived after the battle of *Marathon*, and was carried on with great animoſity. But on a motion made by *Themiſtocles* for the *Athenians* to increaſe their marine, the people of *Ægina* conſented to a peace. The *Perſians* in a ſhort time ſent again to demand earth and water; *Themiſtocles* prevailed with the people to put the meſſenger to death, for publiſhing the decrees of his maſter in the *Greek* tongue. This act of ſeverity was followed by that of another. One *Arthmius* had received large ſums of money, wherewith he endeavoured to corrupt the *Athenians*, for which he was degraded from being a citizen, and baniſhed the city. When it came to be debated who ſhould be general in caſe of an invaſion, one *Epicydes* a great orator, but a man otherwiſe little capable of the charge, influenced

enced the people ſo, that it was imagined he would be choſen; but *Themiſtocles*, ſeeing the danger of his country, bought him off, on which he was elected.

Darius enraged with the Greeks made greater preparations than before; but he dying, his deſigns were carried into execution by *Xerxes* his ſon. He conceived nothing leſs than the intire conqueſt of *Greece*. He advanced from *Perſia* with two millions of foot, and eighty thouſand horſe, and his navy conſiſted of twelve hundred gallies, and three thouſand tranſports, according to *Herodotus*; *Plutarch* increaſes the numbers. A bridge was built over the *Helleſpont*, which being broken by the waves, he ordered the ſea to be laſhed, and fetters to be caſt into it, as marks of his ſovereignty; however he made another bridge of boats, over which his army marched in ſeven days and as many nights. They then advanced to *Thermopylæ*, the narrow entrance from Theſſaly into *Greece*. Here *Leonidas* the *Spartan* general waited their coming with three hundred *Spartans*, and four thouſand other troops: The latter left him, but he with his men maintained their ground. For two days they bravely oppoſed the paſſage of the *Perſians*, but freſh men ſtill pouring in upon them, and finding it impoſſible to reſiſt much longer, they ruſhed into the enemies camp, and were all killed: It was computed that they ſlew upwards of twenty thouſand of the enemy. *Xerxes* then marched into *Attica*, took *Athens* and burnt it, and proceeding to *Salamis* to act in conjunction with his fleet, he had the mortification to ſee two hundred of his gallies ſunk by the *Athenians*, under the conduct of *Themiſtocles*.

The morning after the battle of *Salamis*, the *Greeks* perceiving the enemies land forces ſtill encamped in the ſame place, conjectured that their fleet

fleet was retired into the *Phalereum*; but in this they were miſtaken; for *Xerxes* had given orders that they ſhould ſail with the utmoſt expedition to the *Helleſpont*. Diſpirited with this loſs, the haughty monarch left his army to *Mardonius*, and got over into *Aſia* very privately in a fiſhing-boat.

Mardonius choſe to treat with the *Athenians* rather than fight them; to this end he made uſe of *Alexander* king of *Macedon* to treat with them. He offered to build their city and temples, reinſtate them in their former territories, and let them be governed by their own laws. This propoſal was rejected, whereupon *Mardonius* marched directly into *Attica*, levelled the antient buildings, and plundered and waſted the country. Thus was *Athens* a ſecond time deſtroyed, before Chriſt 478. —The year after *Mardonius* was defeated by *Pauſanias* the *Lacedæmonian* king, at *Platæa*, with a very great ſlaughter.

After the *Perſians* were expelled *Greece*, the different ſtates ſaw that it was neceſſary for them to be always upon their guard, and to have a ſtanding fund ready to defray expences; but the ſettling the proportions of this fund, according to the abilities of the ſeveral ſtates, ſeemed a difficult matter. Under this dilemma, all *Greece* caſt her eyes on *Ariſtides*; they demanded him of the *Athenians*, as the only perſon who could be intruſted with ſuch a plenitude of power. He executed his commiſſion in ſuch a manner, that his taxation was unanimouſly ſtiled, The happy lot of *Greece*, all parties being perfectly ſatisfied with the ſums allotted them to pay. The groſs account of this tax was 460 talents. When he had finiſhed this buſineſs, he obliged all the people of *Greece* to ſwear to the obſervation of the articles of their grand alliance, taking himſelf the oath in the name of the *Athenians*.

Again

Again the *Perſians* were reſolved to try their fortune, and fitted out a fleet of three hundred and fifty ſail; this was defeated by *Cymon* the ſon of *Miltiades*, near the mouth of the river *Eurymedon*. At the ſame time their army advancing towards the ſhore, *Cymon* landed ſome of the beſt of his men, whom he diſguiſed in *Perſian* habits; by this ſtratagem he allured the reſt, when ſetting upon them, he gave them a total rout; thus gaining two complete victories, one by ſea and one by land, with the ſame men and on the ſame day.

The *Athenians* were as remarkable for their ingratitude to their great men as renowned for their learning and bravery. *Ariſtides* was baniſhed by *Oſtraciſm*, and *Themiſtocles* ſhared the ſame fate. He had erected near his houſe, a temple dedicated to *Diana* the giver of the beſt counſel; intimating that himſelf had given the beſt counſel for the ſafety of *Greece*. The *Lacedæmonians* alſo accuſed him of being concerned with their king *Pauſanias*, for which they had put him to death. Upon this *Themiſtocles* fled into *Perſia*, where he raiſed himſelf to great favour with *Artaxerxes*, he married a wife there, got a large eſtate, and privileges which continued to his poſterity. *Plutarch* relates that being preſſed to undertake an expedition againſt his country, he made a ſolemn ſacrifice, at which having entertained his friends, he after drank poiſon, and ſo ended his life. Others ſay he committed this act, becauſe he could not accompliſh what he promiſed. He was ſixty-ſix years old when he died. Though a ſtately tomb was erected to him in *Magneſia*, yet his bones were carried to *Athens*, and interred in the *Pyræum*, on which were the following verſes:

Thy tomb is juſtly rais'd upon this ſtrand,
Where from all parts admiring ſtrangers ſtand;

In

In that fair port, by thy great genius made
The ſeat of empire, liberty and trade:
So that thy aſhes on this famous ſhore,
Both ſea and land may honour and adore.

About this time *Sophocles* was in great reputation; in his tragedies he unites the two great ends of that kind of dramatic poetry, terror and compaſſion: He was acquainted with the variety and extent of the powers and paſſions of the human mind; to which if we add the regularity of his conduct, and the juſtneſs of his manners, he may well be conſidered as a pattern very correct in this way of writing. He lived to the age of eighty-five, when one of his ſons, impatient for his death, accuſed him of dotage before the judges, that they might appoint a guardian for him. At this time he was compoſing his play of *Oedipus Tyrannus*, part of which he read to the *Areopagites* before whom he was ſummoned, and aſked them, whether they perceived any ſigns of ſuch weakneſs of mind as he was accuſed of? Whereupon his ungrateful ſon was diſmiſſed with ſhame. *Eupolis*, *Cratinus*, *Ariſtophanes* and *Menander* were celebrated comic writers. It is a great loſs that ſo few fragments of the laſt remains; we may judge of his character from what *Julius Caeſar* ſaid of *Terence*, that he was but half a *Menander*: Genteel dialogue, pure language, delicate yet poignant ſatire, gave him the pre-eminence over his cotemporaries. Seven comedies of *Ariſtophanes* are preſerved; the *Athenians* had ſuch a regard for his wit, that by a public decree, they honoured him with a wreath of the conſecrated olive-tree, which grew in the citadel.

Euripides excells in tender, ſoft and moral parts of the drama: The impreſſions he makes are deep, and his manner of conveying the moſt common

ideas, gives them a turn of ſublimity and importance. He was called a woman hater from his unhappineſs in marriage, his wife being a common proſtitute. Learning received great improvements from *Pythagoras*, *Empedocles*, *Xenophanes* and *Democritus*; *Meton* corrected the *Greek* calendar, and obſerved the ſolſtice the year before the *Peloponneſian* war. He invented the period of nineteen years, in which all the different mutations of the ſun and moon are completed, and they begin again to move from the ſame point of the *Zodiac*. The *Athenians* were ſo pleaſed with this diſcovery, that they wrote it in letters of gold, from whence it is called the *golden number*. *Hippocrates* the famous phyſician is well known. The *Athenians* engaged themſelves in two new wars, one againſt *Ægina*, and the other againſt the *Perſians* in *Ægypt*. Theſe however ended not much to the credit or advantage of the *Athenians*. But the buſineſs abroad did not ſo much take up the time of the people, as their factions at home. The people of *Athens* were making great efforts againſt the remains of power which the nobility ſtill poſſeſſed. At their head were *Ephialtes* and *Pericles*. The latter had prodigious talents, and above all an eloquence ſuperior to any of his cotemporaries: But he was obliged to conceal theſe ſhining qualifications, becauſe the *Athenians* had taken it into their heads, that he reſembled *Piſiſtratus* very much in the face, and ſtill more in his eloquence, which was ſo nervous and elevated, that it procured for him afterwards the ſurname of *Olympus*. In the beginning he acted with great caution and gravity, and applied himſelf to procure the favour of the lower claſſes, until he attained the ſole adminiſtration of the ſtate. Here having expended large ſums of the public money, and unable to give a proper account of it to the people,

people, hoped to ſecure himſelf from further ſcrutiny by embroiling the *Athenians* in a war with the *Spartans*, between whom there were ſome bickerings already, ariſing from mutual jealouſy. But in two years and an half after the war began, he died of a peſtilence that raged violently at *Athens*. The *Lacedæmonians* under the command of *Archidamus*, invaded *Attica*, and poſted themſelves at *Acharnæ*, a large town, ſeven miles from *Athens*; but *Pericles* declining a battle, and their proviſion growing ſcarce, they thought proper to break up their camp, and return home. Mean while the *Athenian* fleet landed in *Laconia*, ravaged part of the country, took the iſland of *Cephalonia*, and got into their hands the ſtrong haven of *Niſea*. In the fourth year of the war *Leſbos* and *Mitylene* revolted from the *Athenians*, but were the next year reduced to obedience. Both parties having alternately received very great defeats, in the tenth year of the war, a truce was agreed to for fifty years, which however was kept but a ſhort time. In the ninety-firſt Olympiad the *Athenians* aſſiſted the *Ægeſtani* and *Leontines* againſt the *Syracuſans*; *Alcibiades* who conducted this expedition, being in his abſence accuſed of defacing the ſtatues of *Mercury* in a drunken frolic, and dreading the fury of the people, who had been exaſperated by his enemies, fled to *Sparta*, and excited them to ſuccour the *Syracuſans*. Accordingly they ſent *Gylippus* with a body of forces, who entirely defeated the *Athenians* by ſea and land, and killed their generals *Demoſthenes* and *Nicias*, *A. C.* 413. *Alcibiades* was reſtored, and ſeemed to revive the declining fortune of *Athens*; but he was ſoon after diſgraced, and retired into *Perſia*, where he died by the hands of murderers. An oligarchy of four hundred was eſtabliſhed, and in a little time after the *Athenians* were overthrown at *Ægoſpotamos* by

Lyſander, the *Spartan* commander, and the city taken. He formed a ſenate of thirty, commonly called the thirty tyrants, into whoſe hands was committed the executive power of government, and by whom was perpetrated the moſt horrid and unheard of cruelties: Inſomuch, that *Xenophon* ſays, that they put more people to death in eight months of peace, than their enemies had done in a thirty years war. Even *Theramenes*, one of their own colleagues, for venturing to oppoſe their bloody proceedings, was condemned to death. This tyranny laſted two or three years, in which fourteen hundred citizens were put to death, and five thouſand obliged to fly into the *Piræus*.

Thraſybulus, and ſuch as had taken ſhelter in the *Theban* territory from the tyranny, reſolved to hazard ſomething rather than remain perpetual exiles from their country; and though he had but thirty men on whom he could depend, yet conſidering the cauſe he was engaged in, he made with theſe an irruption into *Attica*, and ſeized *Phyla*, a caſtle at a very ſmall diſtance from *Athens*; here in a ſhort time his forces were augmented to ſeven hundred men, ſo that when the tyrants endeavoured to diſperſe him and his party, and for this purpoſe made uſe of the *Spartan* garriſon, he notwithſtanding obliged them to break up the blockade of *Phyla*. He then poſſeſſed himſelf of the *Piræus*, where he was attacked, and obliged to retreat within the walls. When the tyrants ſent an herald to demand the dead bodies for interment, he cauſed a cryer to declare, that they were *Athenians* who were thus deſtroying each other, and exhorting them to unite. This had a proper effect, and by the connivance of *Pauſanias* the *Spartan* king, the *Athenians* freed themſelves from ſlavery.

Cyrus,

Cyrus, who was governor of *Aſia Minor*, thinking that if he could but obtain the aſſiſtance of the *Greeks*, he was certain of dethroning his brother *Artaxerxes*, endeavoured to procure a body of forces, which he effected. *Cyrus* being ſlain in the firſt engagement, they reſolved to make the beſt of their way home; this is what is called the retreat of the ten thouſand, written with ſuch accuracy and modeſty by *Xenophon*, that the only doubt remaining is, whether he gained more honour by the ſhare he had in the expedition, or by the account he has given of it. They had near five thouſand miles to traverſe in an enemy's country, without proviſion or neceſſaries, and yet by courage and perſeverance they returned in the ſpace of nineteen months. *Ageſilaus* and *Conon* ſignalized themſelves in *Aſia*, but the peace of *Antalcidas* that was made *A. C.* 387, put an end for the preſent to animoſities between the *Perſians* and *Greeks*.

Antalcidas, the author of this peace, was a man of great parts, though no great probity. To gain the confidence of the Perſians, he not only fell into their cuſtoms, but derided and deſpiſed thoſe of his own country. This behaviour won ſo much on *Artaxerxes*, that he ſent him, from the table where he was ſitting, a garland dipped in an ointment, which for the extraordinary richneſs of its compoſition, was uſed only by the king. He ſettled with the miniſters of the king of *Perſia* the terms of a general peace in *Greece*; for on account of a continued war, and keeping ſo many armies a-foot, *Sparta* was grown weary of fighting, though ſhe had the advantage. The *Athenians* on the other hand, tired out with misfortunes, were far from being averſe to peace; the other ſtates were not leſs forward, and accordingly ſent to *Teribazus* to know what terms

the king would propoſe. To this they were anſwered, that the king thought it juſt, the cities in *Aſia* ſhould belong to him, and remain under his juriſdiction, and that the reſt ſhould be free. To this they agreed.

The *Spartans* having loſt a great deal of their former virtue, ſtrove to ſupport themſelves by perfidy; for ſending *Phœbidas* againſt the *Corinthians*, they fraudulently ſeized on the citadel of *Thebes*, and placed tyrants in the city, which nevertheleſs was in about four years after recovered by *Pelopidas*. From an inconſiderable ſtate, the *Thebans* by the virtue of *Epaminondas* raiſed themſelves to great power. They fell upon the *Athenians* and deſtroyed *Platæa*, and meeting the *Lacedæmonians* under their king *Cleombrotus*, they gave them a ſignal defeat at *Leuctra*, *A. C.* 341. They purſued them into *Laconia*, and laid ſiege to *Sparta*: However, a peace was concluded on by the mediation of the *Perſians*. The *Mantineans* revolting from the *Arcadians* implored aid of the *Thebans*; *Epaminondas* again engaged the *Lacedæmonians* and *Arcadians* at *Mantinea*, where he obtained a victory, though he loſt his life.

We muſt obſerve, that *Epaminondas* had intelligence of *Sparta* being almoſt deſtitute of defence, all the troops marching out with *Ageſilaus*. Upon this he went for *Sparta*, and hoped to ſurprize it unprepared; but his deſign being diſcovered, a meſſenger was diſpatched to deſire the citizens to be on their guard, ſo that when the *Theban* general came, he was warmly received, and obliged to relinquiſh his deſign, as it could not be effected without great bloodſhed. To make amends for this unſucceſsful attempt, he directly marched to *Mantinea*. But here again an accident defeated all his wiſdom, for ſix thouſand *Athenian* ſuccours were juſt arrived in *Peloponneſus*,

and

and had entered *Mantinea*, the very day he attacked it. Theſe being freſh and full of ſpirits, turned againſt him the fortune of the day. But reflecting that his commiſſion was ſoon to expire, and that if he retreated from *Peloponneſus* without ſtriking ſome blow he would tarniſh all his former glory, he reſolved on an engagement, wherein he too much expoſed his perſon.

The death of *Epaminondas* proved no leſs fatal to the *Athenians*, than the *Thebans*; for there being none whoſe virtues they could emulate, nor whoſe power they could fear, they lorded it without a rival, and being glutted with too much proſperity, gave themſelves over to idleneſs and luxury; they ſlighted the virtue of their anceſtors; their frugality was laughed at; the public revenues, which uſed to be employed to pay the fleets and armies, they expended upon games and ſhows, and in preparations for feſtivals. They took greater pleaſure in going to the theatre, and hearing the inſipid jeſts of a comedian, than in manly exerciſes and feats of war; nay, ſo beſotted were they with pleaſures, that they made it capital for any man to propoſe the re-eſtabliſhing of their army, or converting the public revenues to the maintenance of it. This degenerate diſpoſition of theirs, and the reſt of the *Greeks*, who were alſo drowned in the ſame ſecurity, gave leiſure to *Philip*, who had been educated under the diſcipline of *Epaminondas* and *Pelopidas*, to raiſe the *Macedonians* from a mean and obſcure condition to the empire of all *Greece* and *Aſia*. This deſign was projected and begun by *Philip*, but atchieved and perfected by his ſon *Alexander* the great.

The *Athenians* were very early apprehenſive of *Philip*'s abilities, and therefore eſpouſed the cauſe of *Areius* his competitor, to whoſe aſſiſtance they

ſent *Mantias* at the head of three thouſand men, with a ſtrong fleet. This general put things into good order on his firſt arrival, but *Philip* advanced towards him, and with great ſums drew over to him the *Pæonians* and *Thracians*. He then fell upon *Argius* and *Mantias*, who lay with their army at *Methone*, and routed them. The *Macedonians* of his enemy's party he ſlew, but ſuffered the *Athenians* to make an orderly retreat, *A. C.* 360.

The *Chians*, *Rhodians*, *Coans* and *Byzantines* growing weary of the *Athenian* yoke, reſolved to throw it off and ſet themſelves free. On the firſt notice the *Athenians* ſent *Chares* and *Chabrias* to reduce them. In the mean time the confederates fitted out a large fleet, and raiſed contributions wherever they came; but to draw them off, the *Athenian* general went and beſieged *Byzantium*, thither the others came, when *Chares* propoſed to engage them, but the others declining it were fined on their return.

A. C. 358. The ſocial or ſacred war began. The *Amphictyons* impoſed a mulct on the *Lacedæmonians* for ſeizing the *Theban* citadel, and on the *Phoceans* for pillaging the *Delphic* temple, and detaining ſome land which was ſacred to *Apollo*. The *Thebans* applied for help to *Philip* of *Macedon*, by whoſe arms they obtained a victory over the united forces of the *Athenians*, *Spartans*, and *Phoceans*. By this means he acquired credit and weight in *Greece*. He managed his affairs very artfully, for he made peace with the *Greeks*, until he had ſubdued the *Illyrians* and other neighbouring nations. After that he attacked ſome of the remote ſettlements of the *Athenians*, who in conjunction with the *Eæotians* met him at *Cheronæa*, where he overthrew them in a pitched battle, putting thereby a period to the *Grecian* liberty and glory.

glory. However, he uſed his victory with moderation, and as his ambition led him to conquer the opulent empire of *Perſia*, he made peace with the *Greeks*, and was appointed general, and aſſiſted with their forces againſt the *Perſians*.

At this time *Phocion* the *Athenian* general ſignalized himſelf no leſs by his valour than his prudence. Having ſuperſeded *Chares* in his command againſt *Philip*, he took many of that king's veſſels, and obliged him haſtily to return home. He purſued him and harraſſed his frontiers, which proved to the *Greeks*, that *Philip* was not invincible when oppoſed by a man of probity as well as of abilities. Some time after this the *Megareans* ſought privately the friendſhip of the *Athenians*. *Phocion* being apprehenſive that the *Bœotians* would exert themſelves to prevent this union, cauſed an aſſembly to be called very early in the morning; where having preſented the petition from *Megara* and backed it with great warmth, upon which the *Athenians* acquieſced with the *Megareans* requeſt, and *Phocion* put himſelf at the head of ſome troops, and went to their aid. *Philip*, in the mean time, neglected nothing, which might tend to the raiſing his own power; but above all, he deſired to humble the *Athenians*. For this purpoſe, he raiſed a great army, and engaged them and the *Bœotians* in the plains of *Cheronea*.

The ſtate of the arts and ſciences amid the wars and confuſion of the times was very flouriſhing. Sculpture and painting attained their higheſt perfection under *Apelles*, *Praxiteles*, *Zeuxis*, *Polygnotus* and others. *Socrates* was the greateſt moral philoſopher, if we conſider the purity of his principles and his method of inculcating them. So admirable did they appear to the early fathers of the Chriſtian church, that

they made no doubt of his *dæmon*, or genius, that always attended him, being a revelation of the true ſyſtem of divinity, and a ſort of guardian angel. Among many others, there is a remarkable ſtory recorded by *Plato* of its prophetic intimations. One *Timarchus*, a noble *Athenian*, being at dinner in company with *Socrates*, he roſe up to go away, which *Socrates* obſerving, bade him ſit down again; for, ſays he, the *dæmon* has now given me the accuſtomed ſign. Some little time after, *Timarchus* offered again to be gone, and *Socrates* once more ſtopped him, ſaying, he had the ſame ſign repeated to him: At length when *Socrates* was earneſt in diſcourſe, and did not mind him, *Timarchus* ſtole away, and in a few minutes after committed a murder; for which being carried to execution, his laſt words were, that he had come to that untimely end for not obeying the *dæmon* of *Socrates*. This great man was condemned to death for deriding the plurality of the heathen Gods, or rather, as ſome think, for his oppoſition to the thirty tyrants.

Plato was the diſciple of *Socrates*; he applied his philoſophy to the reformation of ſtates, as his maſter had done to that of individuals. His erudition and ſtyle are admirable. *Herodotus*, who lived long before him, was diſtinguiſhed as an hiſtorian, by eloquence, as *Thucydides* was by a ſimplicity and nobleneſs of ſtyle. *Lyſias* was celebrated for graceful and eaſy compoſition; *Iſocrates* for ſweetneſs; *Demoſthenes* for elevation and vehemence, and *Æſchines* for copiouſneſs, variety and ornament. *Ariſtotle*, called by way of eminence, the *Philoſopher*, was born at *Stagyra*, a ſmall town in *Macedon*. He ſtudied under *Plato* until he was thirty-ſeven years old: His learning was ſo great, and alſo his fame, that beſides founding the *Peripatetic* ſect, he was appointed by

Philip

Philip tutor to his ſon *Alexander*, then eight years old. His works now extant demonſtrate better than any other arguments the univerſality of his genius, and how fit he was for the education of an *Alexander*. He died in the ſixty-third year of his age of the colic, and not as is fooliſhly reported becauſe he could not diſcover the cauſe of the ebbing and flowing of the *Euripus*.

Upon the death of *Philip*, *Demoſthenes* and his party made great preparations, wearing chaplets of flowers, and behaving as if they had gained a great victory, which *Phocion* reprehended, bidding them remember that the army which beat them at *Cheronæa* was leſſened but by one. But this reproof, however poignant, had no effect: *Demoſthenes* was directed to exalt the memory of thoſe who fell in that engagement, in a funeral oration. The people who juſt before flattered the king, now heard all the harſh things the orators threw out againſt his ſon; whom they repreſented as a giddy wrong-headed boy, ready to graſp all things in his imagination, and able to perform nothing. However, he ſoon gave them to underſtand that they were miſtaken, for he quickly diſſolved their confederacy, whereby he was deprived of the chief command of the Grecian forces, and even of his hereditary dominions. At length he was, by the common ſuffrages of *Greece*, except of the *Spartans*, choſen generaliſſimo againſt the *Perſians*. However, while he was waging war againſt the *Thracians*, the verſatile tempers of the *Greeks* revolted from him: but returning from that expedition, he fell upon the *Thebans*, killed ninety thouſand, and ſold thirty thouſand into bondage. This ſtruck them with ſuch terror, that they continued quiet during his life. Towards the end of his reign, when he was buſied in ſubduing remote countries, and not at leiſure to

take notice of every little oppoſition, they refuſed to entertain the baniſhed perſons, whom he had commanded ſhould be reſtored in all the cities of *Greece*. Yet they durſt not break out into open rebellion, but gave ſecret orders to *Leoſthenes* to levy an army in his own name, and be ready whenever they ſhould have occaſion for him. He obeyed their commands, and as ſoon as certain news was brought of the death of *Alexander*, joining with the other *Grecian* ſtates, they proclaimed war againſt *Macedon*, and aſſerted their liberties. They beſieged *Antipater* in *Lamia*, a town of *Theſſaly*, whence this was called the *Lamian* war; but *Craterus* coming ſoon to his aſſiſtance, the *Greeks* were conquered, and the *Athenians* obliged to receive a garriſon in *Munychia*, and ſubmit to the conditions impoſed upon them. Upon the death of *Antipater*, *Caſſander* ſucceeded to the kingdom of *Macedon*. The *Athenians* made many attempts to free themſelves, and recover their beloved democracy; but were forced to ſubmit, receive a garriſon, and live under ſuch an oligarchical form as he eſtabliſhed. *Demetrius Phalereus* was the governor he appointed; who uſed them with all poſſible kindneſs and moderation, enlarged their revenues, beautified their city with magnificent ſtructures, and reſtored *Athens* almoſt to its former luſtre. They, in requital for ſuch favours, beſtowed on him all the honours which they, in their poor condition, were able to give; erecting to him three hundred ſtatues, moſt of them equeſtrian. All this was the effect of flattery and diſſimulation, rather than any real reſpect to him; they ſtill hated him, though they had no other reaſon for it, than that he was ſet over them by *Caſſander*; and though their power was gone, yet their ſpirits were too high to brook any thing that ſavoured of tyranny.

In

In a few years this was made manifeſt, for when *Demetrius Poliorcetes* took up arms, under pretence of delivering *Greece*, they received him with loud acclamations, and every expreſſion of joy, compelling *Phalereus* to ſecure himſelf by flight, condemned him to die, and laid in wait to apprehend him; they pulled down his ſtatues with abhorrence, broke ſome, ſold others, and caſt the reſt into the ſea, leaving only one ſtanding in the capital. *Poliorcetes* having thus gotten poſſeſſion of the city, reſtored to the *Athenians* their popular government, beſtowed upon them fifteen thouſand meaſures of wheat, and ſuch a quantity of timber as would enable them to build an hundred gallies, and left them in full poſſeſſion of their liberty without any garriſon to keep them in obedience. So tranſported were the *Athenians* with this deliverance, that, by a wild and extravagant gratitude, they conferred upon *Demetrius* and *Antigonus* not only the title of kings, but called them their *tutelar deities*; they inſtituted prieſts to them, and enacted a law, that the ambaſſadors whom they ſhould ſend to them, ſhould have the ſame ſtile and character with thoſe who were accuſtomed to be ſent to *Delphi*, called Θεωροί. They appointed lodgings for *Demetrius* in the temple of *Minerva*, and conſecrated an altar in the place where he firſt alighted from his chariot. Theſe tranſactions happened *A. C.* 301.

The power of *Antigonus* and *Demetrius* becoming formidable to *Lyſimachus*, *Caſſander* and *Seleucus*, they raiſed an army and engaged in *Phrygia*: *Antigonus* was conquered and ſlain, *Demetrius* flying into *Greece* was ſhut out by the *Athenians* notwithſtanding their former adulation, and by a popular edict made it death for any to propoſe a treaty or accommodation with him. During this time, *Lachares* ſeized on the government,

ment; but on the approach of *Demetrius* fled. He then laid ſiege to the city, and after one year took it, when notwithſtanding their former ingratitude, he gently chided them, and received them into favour; and to ingratiate himſelf into their favour beſtowed on them a thouſand buſhels of corn, and advanced ſuch perſons to public offices, as were moſt acceptable to them. On the motion of *Dromoclides* the orator it was decreed, that the *Piræus*, *Munychia* and *Muſeum* ſhould be put into his hands, which knowing the fickle turn of the people, he accepted and gariſoned ſtrongly. Then turning his arms againſt the *Lacedemonians*, he conquered them, with their king *Archidamus*: But *Caſſander* dying, he raiſed the ſiege of *Sparta*, and turned towards *Macedonia*. *Demetrius*'s power being greatly diminiſhed by bad ſucceſs, the *Athenians* made another revolt, expelled his garriſons and proclaimed liberty: But he recovering a little, and enraged at their repeated perfidies, blocked up the city and threatened them with vengeance, but he retreated on the interceſſion of the philoſopher *Craterus*.

A. C. 279. A party of the *Gauls* that ſacked *Rome* under *Brennus*, penetrated into *Greece*, but they were routed at *Thermopylæ* and at *Parnaſſus*, whither they had marched to ſpoil the *Delphic* temple.

The *Grecian* genius began to droop, war and its conſequences ſuperinduced habits of cruelty, avarice, and all the baſer affections; the loſs of liberty crampt every manly exertion, and their poverty and ſervility extinguiſhed every finer feeling and generous ſentiment. Some poets there were eminent in paſtoral. *Theocritus* is diſtinguiſhed for the ſimplicity of his diction; *Moſchus* and *Bion* riſe to a higher ſtrain, their ſhepherds appear more polite, though not leſs paſſionate, and

and their numbers are more ſublime, though not leſs moving. *Epicurus*, *Zeno*, *Theophraſtus*, *Archeſilaus* and *Demetrius Phalereus* were excellent philoſophers.

A. C. 281. The *Achean* republic by degrees ſprung up in *Peloponneſus*, its foundations being laid about the time of *Pyrrhus*'s tranſit into *Italy*; when three or four ſmall ſtates united in a league, to whom many others ſoon joined themſelves. At firſt they alternately choſe a *Prætor*, but after twenty-five years they elected but one. *Greece* at this time was overſpread with petty tyrants, every city had one, but the power of the *Macedonians* was ſtill predominant. *Aratus* conceived a deſign to free his country from the bondage of both. He began with his own *Sicyon*, expelling *Nicocles*, and uniting it to the confederacy, *A. C.* 253. In like manner he freed *Corinth* and other cities. The *Athenians* attempted to regain their liberties from *Antigonus Gonatus*, and called in the aid of *Aratus*; who though he had been ſignally affronted by them, and lain long bed-rid of an infirmity, yet rather than fail the city in a time of need, was carried thither in a litter, and prevailed with *Diogenes* the governor to deliver up the *Piræus*, *Munychia*, *Salamis* and *Sunium* to the *Athenians*, in conſideration of an hundred and fifty talents, whereof *Aratus* himſelf gave twenty to the city.

A tumult now happened at *Sparta* in the reigns of *Agis* and *Leonidas*. The former had ſcarce attained his twentieth year, when deſirous of reſtoring the rigid diſcipline of *Lycurgus*, began with reviving his laws, which had gone into deſuetude, and dividing the land. The principal men of the city, and among theſe *Leonidas* interpoſed, and begged him to deſiſt; but he, puſhed on by *Lyſander*, one of the *Ephori*, perſiſted. They

They ſummon *Leonidas* to appear, but he abdicated the throne, and fled to the temple of *Minerva*, and *Cleombrotus* his ſon-in-law ſucceeded him. New *Ephori* being choſen, *Agis* the next year was cited in his turn: Both kings appeared in the *Forum* with numerous attendants. Previous to the *Agrarian* law, *Agis* propoſed others which were ſo ill-judged that inſtead of conciliating, they alienated the minds of both parties: Finding matters likely to go againſt him, he and *Cleombrotus* fled to the temple; *Leonidas* was recalled from exile, and *Agis* being afterwards taken, was by the *Ephori* condemned to death, but the other king's life was ſaved by means of his wife, who was daughter to *Leonidas*.

A. C. 235. *Cleomenes* ſucceeded *Leonidas*, a youth of a fierce and warlike ſpirit; he ſeveral times defeated the *Acheans* under their famous general *Aratus*, and joined the *Lacedæmonians* to the confederacy of the *Ætolians*. The original intent of the *Achean* league was to unite all *Peloponneſus* under one head, which was nigh effected by *Aratus*. This the *Macedonians* dreading, put tyrants, as was before obſerved, in moſt of the cities, and ſupported them with all their power; but *Aratus* ejected them from moſt. To theſe laudable attempts the *Ætolians* and *Spartans* oppoſed themſelves, and *Cleomenes* having deprived the *Ephori* of all authority, could purſue the war according to his pleaſure; which he did with ſuch ſucceſs, that the *Acheans* were neceſſitated to ſeek the aid of the *Macedonians*. This they bought by ſurrendering the citadel of *Corinth*, and conſtituting *Antigonus* general by ſea and land. Into this alliance came the *Acheans*, *Epirots*, *Phoceans*, *Bœotians*, *Arcadians* and *Theſſalians*. However, this did not deter *Cleomenes*, for he went to meet *Antigonus* at the *Iſthmus*; but the *Argives* revolting in

in the interim, he was obliged to haſten back. By this means the *Macedonians* had a free entrance into *Peloponneſus*, where they took many cities, though the *Spartan* king was not indolent on his part, for he ſurprized *Megalopolis*, which had refuſed his alliance. At length, *A. C.* 221, both parties came to an engagement at *Selacia* in *Laconia*, wherein the *Lacedæmonians* were routed, and *Cleomenes* eſcaped from the battle, and fled to *Ptolemy Evergetes* in *Egypt*. *Antigonus* proceeded to *Sparta*, which he found almoſt deſtitute of inhabitants, and reſtored thoſe that remained to their antient privileges.

A. C. 220. The *Ætolians* were reſtrained by *Antigonus* from entering *Peloponneſus*, but in the reign of *Philip* his ſucceſſor, they laid waſte *Meſſenia*, though in their confederacy. *Aratus* and the *Acheans* remonſtrated on ſuch a conduct, but without effect, they being a lawleſs crew, and accuſtomed to live on the ſpoil of their neighbours. A war enſued, wherein the *Acheans* were conquered; whereupon they applied to *Philip*, who for three years carried on the war by the advice of *Aratus*; but ſome of his courtiers envying their maſter's glory, procured this illuſtrious old general to be poiſoned. A peace ſoon after was concluded. *Philip* hearing of the defeat of the *Romans* at the lake *Thraſumenus*, was deſirous of ſharing in the fortune of the *Carthaginians*; and therefore fitted out a fleet, but ſuddenly quitted his deſign. The *Romans* ſoon after ſent *Lævinus* who confederating with the *Ætolians*, and in conjunction with *Attalus*, fell upon *Macedonia*, and its allies the *Acheans*. *Philopæmen* was commander of the latter; he drove *Machanidas* the tyrant from *Sparta*, but they fell into the hands of *Nabis* even more cruel. The *Romans* employed abundantly

abundantly in their other wars, a peace was agreed to by all.

The *Stoics*, *Peripatetics* and *Academics* had ſome excellent philoſophers at the head of each; as *Chryſippus*, *Strato* and *Lacydes*. *Eratoſthenes*, who was librarian to the *Alexandrian* library, was an excellent mathematician, grammarian and poet. He was called *Beta*, becauſe if he did not carry the firſt prize in every part of learning, he certainly merited the ſecond.

Among the poets was *Callimachus*. He was the prince of *elegiac* writers, according to *Quintilian*, and one of the moſt learned men of his age, his manner of compoſition neat, yet ſtrong. *Catullus* and *Propertius* have often imitated and frequently tranſlated him.

It is ſomething extraordinary, as *Cicero* obſerves, that *Aratus*, who was entirely ignorant of aſtronomy, ſhould yet write very handſomely on that ſubject.

Philip being conquered by the *Romans*, and that event proclaimed by the cryer during the celebration of the *Iſthmian* games, the joy of the people was ſo great, that their ſhouts are ſaid to have killed crows, that happened then to be flying over the *Stadium*. Afterwards *Quinctius* expelled *Nabis* from *Sparta*, and the *Ætolians* were in ſome time conquered by *Fulvius* the conſul. The *Grecians*, and others that put themſelves under the *Roman* protection, though they gilded their condition with the ſpecious name of liberty, yet were no farther free, than it pleaſed thoſe in whoſe power they were; they were governed indeed by their own laws, and had the privileges of electing their own magiſtrates; yet their laws were of ſmall force, if they ſeemed any way to oppoſe the *Roman* intereſt; and in the election of magiſtrates, and ordering public affairs, though every

every man might give his voice which way he pleaſed, yet if he thwarted the *Roman* deſigns, or was cold in his affections to them, or (which was all one) warm in the defence of the liberties of his country, he was looked upon with a jealous eye, as a favourer of rebellion, and an enemy to the *Romans*. And for no other reaſon, a thouſand of the moſt eminent *Acheans*, without any charge, or ſo much as ſuſpicion of treachery, were ſent priſoners to *Rome*; where, notwithſtanding all the teſtimonies of their innocence, and the ſolicitations of their country, which never ceaſed to importune the ſenate for their liberty, they endured an impriſonment of ſeventeen years; which being expired, to the number of thirty of them were releaſed, among whom was *Polybius*, from whoſe impartial hiſtory we have an account of all theſe proceedings, which their own hiſtorians endeavour to palliate, though they cannot deny them; all the reſt either died in priſon, or upon attempting to eſcape, ſuffered as malefactors.

By theſe and ſuch like means, while ſome fought by flattery and compliance to inſinuate themſelves into the favour of the *Romans*, others out of fear reſolved to ſwim with the ſtream, and thoſe few that had courage and reſolution to appear for their country, were little regarded; every thing was carried on according to the deſire of the *Romans*, and if any thing happened contrary thereto, their agent directly appealed to the ſenate, who reſerved to themſelves a power of receiving all ſuch complaints, and determining as they thought convenient; and they, who would not ſubmit to their deciſion, were proceeded againſt as enemies, and forced by arms into obedience. No war was to be begun, no peace to be concluded, nor ſcarce their own country to be defended, without

without the advice and consent of the senate; they were obliged to pay what taxes were imposed on them; nay, the *Roman* officers sometimes took the liberty of raising contributions of their own accord. And though in the *Macedonian* war, upon several just complaints made against such, the senate were obliged to decree, that no *Grecian* should be compelled to pay any contribution but what was levied by their order. Whether in consideration of the easiness of the *Roman* yoke compared with the *Macedonian*; or through meanness of spirit, contracted by being long accustomed to misfortunes; or for want of power to assert their liberties, for all these reasons, they patiently submitted themselves, seeming well satisfied with the enjoyment of their slavish freedom, which in a few ages before, they would have rejected with the greatest indignation, and endeavoured to deliver themselves from, though their lives and the remainder of their fortunes should have been hazarded in the enterprize.

A. C. 146. The *Acheans* had demolished the walls of *Sparta*, and obliged them to join in their league, of which complaining to the senate, ambassadors were dispatched into *Greece*, who peremptorily commanded *Corinth*, *Sparta*, *Argos* and the rest to separate from the confederacy; upon declaring this, a violent sedition arose, wherein all the *Lacedæmonians* present were massacred, and the ambassadors themselves escaped with difficulty. War was then denounced by *Rome*, and the *prætor Metellus* sent with an army; him the *Acheans* engaged in two battles at *Thermopylæ*, but with ill success. *Mummius* the consul coming soon after, took and burnt *Corinth*; from that time *Greece* was reduced into a province, called *Achaia*, and a *prætor* annually appointed to distribute justice. Thus have we delineated the *Grecian*

cian hiſtory from a time when that country was but little inhabited; we have ſeen it like all other ſtates, and indeed ſublunary things, gradually advancing to ſtrength and perfection; the moment it attained that *achmè*, by a ſeries of deſcent, as formerly of aſcent, it ſunk into imbecillity and old age. Equally true is this of the arts and ſciences, which we have endeavoured to mark with ſufficient copiouſneſs and accuracy. As to what remains, the *Grecian* affairs are ſo interwoven with the *Roman*, that it is difficult to ſeparate them; however, as we have promiſed to continue their ſtory to the end of the *Roman* empire, we ſhall include it in the following pages. From *Mummius* or *Memmius* to the war with *Mithridates*, they continued without any remarkable alterations; but the *Athenians* then, either by the perſuaſion of *Ariſton* the philoſopher, or out of fear of *Mithridates*'s army, they had the bad fortune to take his part, and receive *Archeſtratus*, one of his lieutenants, within their walls; at which *Sylla* being enraged, laid ſiege to the city, took it, and committed ſo mercileſs a ſlaughter, that the very channels in the ſtreets flowed with blood. At this time the *Piræus* and *Munychia* were burnt to the ground, their walls demoliſhed, their antient monuments deſtroyed, and the whole city ſo defaced, that it was never able to recover its former beauty until the reign of *Adrian*. This ſtorm being blown over, they lived in peace till the time of the civil war between *Cæſar* and *Pompey*, when among other places that ſided with *Pompey*, was *Athens*, which was cloſely beſieged by *Quintus Fucius Calenus*, *Cæſar*'s lieutenant, who ſpoiled and deſtroyed all the adjacent country, and ſeized upon the *Piræus*, being then unfortified, and a place of little ſtrength. But news being brought that *Pompey* was totally routed,

they

they yielded themſelves into the hands of the conqueror, who, according to his wonted generoſity, received them into favour, and this he did out of reſpect to the glory and virtue of their anceſtors, giving out that he pardoned the living for the ſake of the dead. But it ſeems they ſtill retained ſome ſparks of their old love for popular government, for when *Cæſar* was dead, they joined themſelves to *Brutus* and *Caſſius*, his murderers, and, beſides other honours done to them, placed their ſtatues next thoſe of *Harmodius* and *Ariſtogiton*, two famous patriots, that defended the liberty of their country againſt *Piſiſtratus*'s ſons. *Brutus* and *Caſſius* being defeated, they went over to *Antony*, who behaved himſelf very obligingly towards them, and the reſt of the *Grecians*, fond of being ſtyled a lover of *Greece*, but above all a lover of *Athens*, to which city he made conſiderable preſents, and beſides gave them the dominion of the iſland of *Tenus*, *Ægina*, *Icus*, *Cea*, *Sciathus* and *Peparethus*.

Auguſtus having overcome *Antony*, handled them a little more ſeverely for their ingratitude to his father; beſides ſome other privileges, as that of ſelling the freedom of their city, he took from them the iſland of *Ægina*. Towards the latter end of his reign they made an attempt to revolt, but were eaſily reduced to their former obedience; and notwithſtanding all the cruelties, ravages and other misfortunes they had ſuffered, *Strabo*, who flouriſhed in the reign of *Tiberius Cæſar*, tells us, they enjoyed many privileges, retained their antient form of government, and lived in a flouriſhing condition in his days. This cannot be ſaid of the other *Greeks* who were in perfect ſervitude, and loſt all remembrance of their priſtine virtue; hence we ſhall only ſpeak of the ſtate of *Athens*, as that is the only place worth notice.

notice. *Germanicus*, the adopted ſon of *Tiberius*, making a journey this way, honoured the *Athenians* with many privileges, particularly the having a *lictor*, which was an officer that attended upon the chief magiſtrate at *Rome*, and was accounted a mark of ſovereign power. In this condition they remained with little alteration till the reign of *Veſpaſian*, who exacted a tribute of them, and compelled them to be ruled by the Roman laws. Under *Nerva* ſome ſhadow of liberty was reſtored them; but they were ſtill under the government of a *Proconſul*, and received moſt of their laws from the emperor, who alſo nominated the profeſſors in the public ſchools, and appointed them *Archons*; and hence it came to paſs, that *Adrian*, before his advancement to the empire, was inveſted with that office. In the ſame ſtate they continued in *Trajan*'s time, as appears from an epiſtle of *Pliny* to *Maximus*, who was ſent to govern *Achaia*, wherein he adviſed him to uſe his power with moderation, and tells him in particular of the *Athenians*, that it would be a barbarous piece of inhumanity to deprive them of that ſhadow and name of liberty, which was all that remained to them. But notwithſtanding the peace and privilege they enjoyed under theſe, and others emperors of *Rome*, they were never able to repair thoſe vaſt loſſes they had ſuffered under *Sylla*, until the reign of *Adrian*, who in the time of his being *Archon*, took a particular affection to this city; and when he was promoted to be emperor, granted them very large privileges, gave them juſt and moderate laws, beſtowed on them a large donative of money, and annual proviſions of corn, and the whole iſland of *Cephalonia*; repaired their old decayed caſtles, and reſtored them to their antient ſplendor, and added one whole region of new buildings

ings at his own charges, which he called *Adrianopolis*; theſe privileges were continued and enlarged by his ſucceſſors *Antoninus Pius*, and the philoſopher; the latter allowed them ſtipends for the maintenance of public profeſſors in all arts and ſciences, and was himſelf initiated among them.

But *Severus*, having received ſome affront from them, when he was a private perſon, and ſtudied in *Athens*, was reſolved to pay them home as ſoon as he was emperor, and for no other reaſon as is thought deprived them of great part of their privileges. *Valerian* was more favourable to them, and permitted them to build their city-walls, which had lain in rubbiſh between three or four hundred years, from the time that *Sylla* diſmantled them. But theſe fortifications could not protect them from the fury of the *Goths*, who, under *Gallienus*, made themſelves maſters of it; but were ſoon driven out of their new conqueſt by *Cleodemus*, who having eſcaped the fury of thoſe barbarians, and got together a conſiderable number of men and ſhips, defeated part of them in a ſea-fight, and forced the reſt to quit the city, and provide for their ſafety by an early flight. One thing remarkable *Cedrenus* reports of the *Goths*, that when they had plundered the city, and heaped up an infinite number of books with a deſign to burn them, they deſiſted from that purpoſe for this reaſon, that the *Greeks* by employing their time upon them, might be diverted from martial affairs.

Towards the declenſion of the *Roman* greatneſs, the chief magiſtrate of *Athens* was called by the name of στατηγὸς, or *Duke*; but *Conſtantine* the Great, beſides many other privileges granted to the city, honoured him with the title of *Grand Duke*. *Conſtantius* at the requeſt of *Proæreſius*

enlarged

enlarged their dominions, by a grant of ſeveral iſlands in the *Archipelago*. Under *Arcadius* and *Honorius*, *Alaric* king of the *Goths*, made an incurſion into *Greece*, pillaged and deſtroyed all before him; but was diverted from his deſign upon *Athens*, by a viſion; wherein the tutelar goddeſs of that city appeared to him in armour, and in the form of thoſe ſtatues, which were dedicated to *Minerva* the protectreſs; and *Achilles*, in the ſame manner that *Homer* repreſents him, when being enraged for the death of *Patroclus*, he fell with his utmoſt fury upon the *Trojans*. Other hiſtorians contradict this, as *Claudian*, and ſay, that it ſhared the common fate of *Greece*; and *Syneſius*, who lived about this time, tells us, that there was nothing left in it ſplendid, or remarkable; nothing to be admired, except the famous names of antient ruins, and that, as in a ſacrafice, when the body is conſumed, there remains nothing of the beaſt, but an empty ſkin, ſo it was in *Athens*, where all the ſtately and magnificent ſtructures were turned into ruinous heaps, and nothing but old decayed outſides left remaining.

Theodoſius II. is ſaid to have favoured the *Athenians*, upon account of his queen *Eudocia*, who was of that city by birth. *Juſtinian* is alſo reported to have been very kind to them; but from his reign for the ſpace of about ſeven hundred years, either for want of hiſtorians in ages ſo rude and barbarous, or becauſe they lived in peace and obſcurity, without atchieving or ſuffering any thing deſerving to be tranſmitted to poſterity, there is no account of any thing that paſſed among them, till the thirteenth century. At that time, *Nicetas* tells us, *Athens* was in the hands of *Baldwin*, and was beſieged by one of the generals of *Theodorus Laſcares*, who was then the *Greek* emperor, but he was repulſed with loſs, and forced

to raiſe the ſiege. Not long after, it was blocked up by the Marquiſs *Bonifacius*, who made himſelf maſter of it.

It was afterwards governed by one *Delves*, of the houſe of *Arragon*, and after his death fell into the hands of *Bajazet*, emperor of the *Turks*. It was then taken by the *Spaniards* of *Catalonia*, under the command of *Andronicus Palæologus* the elder. They were diſpoſſeſſed of it by *Rienerus Acciaioli*, a *Florentine*, who having no legitimate male iſſue, left it by his will to the ſtate of *Venice*.

The *Venetians* were not long maſters of it, being diſpoſſeſſed by *Antony*, a natural ſon of *Reinerius*, who had given him the ſovereignty of *Thebes* and *Bœotia*; and from this time it continued ſome years under the government of the *Acciaioli*; for *Antony* was ſucceeded by one of his kinſmen, called *Nerius*; who was diſplaced by his brother *Antony* for inſufficiency, and after *Antony*'s death recovered it again. But leaving only one ſon, then an infant, was ſucceeded by his wife, who for her folly was ejected by *Mahomet*, upon the complaint of *Francus*, the ſon of *Antony* the ſecond, who ſucceeded her, and confining her ſome time in priſon, put her to death. Her ſon accuſed him to *Mahomet* II. who ſent an army under *Omares* to beſiege him: whereupon *Francus* applied to the *Latins*, but they refuſed to grant him any aſſiſtance unleſs he would engage his ſubjects in all things to the *Romiſh* ſuperſtition, and renounce all thoſe articles, wherein the *Greek* church differs from them; which he not being able to do, was forced to ſurrender it to the *Turks*, in the year of our Lord 1455, in whoſe hands it continues to this day. We ſhall conclude this article, with a deſcription of the modern *Athenians*,

nians, from an account of Mr. *Stuart*, publiſhed a few years ago.

The *Athenians* have perhaps to this day more vivacity, more genius, and a politer addreſs, than any other people in the *Turkiſh* dominions. Oppreſſed as they are at preſent, they always oppoſe, with great courage and wonderful ſagacity, every addition to their burden, which an avaricious or cruel governor may attempt to lay on them. During our ſtay, they, by their intrigues, drove away three of their governors for extortion and mal-adminiſtration; two of whom were impriſoned, and reduced to the greateſt diſtreſs. They want not for artful ſpeakers and artful politicians, ſo far as relates to the affairs of their own city; and it is remarkable enough, that the coffee-houſe, which this ſpecies of men frequent, ſtands within the precincts of the antient *Poikile*. Some of their prieſts have the reputation of being learned men, and excellent preachers. Here are two or three perſons who practiſe painting; but whatever genius we may be tempted to allow them, they have indeed very little ſcience; they ſeem never to have heard of anatomy, or of the effects of light and ſhade; though they ſtill retain ſome imperfect notions of perſpective and of proportion. The *Athenians* are great lovers of muſic, and generally play on an inſtrument, which they call a *lyra*, though it is not made like the antient lyre, but rather like a guitar or mandola. This they accompany with the voice, and very frequently with extempore verſes, which they have a ready faculty of compoſing. There is great ſprightlineſs and expreſſion in the countenances of both ſexes, and their perſons are well proportioned. The men have a due mixture of ſtrength and agility, without the leaſt appearance of heavineſs. The women have a peculiar elegance of form, and of

manner; they excell in embroidery, and all kinds of needle-work. The air of Attica is extremely healthy. The antient *Acropolis*, is ſtill the principal fortreſs of *Athens*, where the Turks keep their garriſon.

The inhabitants are between nine and ten thouſand, about four-fifths of whom are Chriſtians. The city is an archiepiſcopal ſee, and the archbiſhop maintains a conſiderable authority among the Chriſtians, which he uſually ſtrengthens by keeping on good terms with the Turks in office. He holds a kind of tribunal, at which the Chriſtians frequently agree to decide their difference, without the intervention of the Turkiſh magiſtrate.

POTTER'S ANTIQUITIES ABRIDGED.

THE bare knowledge of the words which conſtitute any language may make a literal, but never a ſenſible or polite ſcholar. Words are of but little importance in themſelves, when they do not convey agreeable and uſeful ideas; to attain this end the ſituation of the country, the remarkable events, and above all, the manners, cuſtoms and opinions of the people treated of, are abſolutely requiſite to the ſtudy of antient writers. A few inſtances will illuſtrate this.

Homer, in the beginning of his poem, tells us, that among the innumerable calamities induced on the *Greeks* by the wrath of *Achilles*, one was,

——— *Hurling to Pluto's gloomy reign,*
The ſouls of mighty chiefs untimely ſlain.
Pope.

Now theſe *chiefs* or *heroes* being of divine origin, were candidates for immortality, and therefore it was reckoned a very great calamity for them to be hurried away from this world, before they had merited their *Apotheoſis*. Again,

Whoſe limbs unburied on the naked ſhore,
Devouring dogs, and hungry vultures tore.
Pope.

To be deprived of human burial was the greateſt misfortune that could happen to any of the antients; becauſe in that caſe, their ſouls had no admiſſion into *Elyſium*, but were doomed to wander about an hundred years.

It was uſual to burn the dead, and after the flames were extinguiſhed, to gather the bones and aſhes, and depoſit them in tombs and urns. But beſide the perſon for whom the pile was erected, many other dead bodies of men and beaſts were conſumed at the ſame time, with arms and garments. How then, it may be aſked, could any particular bones or aſhes be diſtinguiſhed? *Homer* explains the difficulty by informing us, that the hero's body was placed in the middle of the funeral pile, and whatever elſe was to be burnt on the ſides, ſo that no confuſion could ariſe. To mention but one inſtance more; when any was ſeized with a dangerous diſeaſe, a branch of *Rhamn* and laurel was ſet up over the door; the former being eſteemed a ſovereign amulet to keep off evil ſpirits, and the latter was joined to it to render the God of phyſic propitious, whom they thought could deſign no harm to the place, where he found the monument of his beloved *Daphné*. Theſe few examples will evince, how neceſſary a knowledge of the cuſtoms and opinions of antiquity is to make the claſſics any way intelligible.

Meurſius, *Ubbo Emmius* and *Gronovius* among foreigners, have carefully collected whatever relates to *Greek* antiquities; but their writings are ſo voluminous and immethodical, that but little

little advantage can ariſe from them to a learner. *Francis Rous* publiſhed his *Archæologia Græca* in 1637, a very jejune and inaccurate performance. After him, Archbiſhop *Potter* laboured very ſucceſsfully to render *Greek* literature, of which he was a great ornament and promoter, more generally known, by a judicious compilation of *Grecian* cuſtoms and manners. Yet none of theſe works came up to the idea, the very learned *Le* * *Clerc* conceived of a book fit to be read at ſchools; for after ſpeaking of them, he ſays— *It is to be wiſhed, that what relates to Greek antiquities, was collected together and reduced into an epitome by ſome learned man, for the uſe of youth, for at preſent the ſubject is too extenſive to be read in the beginning.* 'Tis very true, youth requires what is clear and conciſe, but in *Potter* we have long quotations, and bad verſions of them, which had better been omitted, relating the matter for which they were brought. The text being thus loaded and obſcured, it often requires ſome ſagacity to diſcover from an heap of learning, the intent of the chapter. Much therefore was to be reſcinded, eſpecially a great part of the firſt volume, which is taken up in relating the domeſtic policy of the *Athenians*, the city, public edifices, with an account of their feſtivals.

In an abridgement of antiquities, we are to ſelect ſuch uſages as were common to all the *Greeks*, and ſuch as are met with in the moſt reputable authors, paſſing by the † trifling minuteneſſes

* Optandum eſſet in unum colligi, & quæ ad Græciæ Antiquitates pertinent, in Juventutis gratiam, a viro docto in Epitomen redigi, ſunt enim vaſtiora quam in initio legi queant. Artis Critic. tom. I. p. 66.

† Quintilian ſpeaking on a ſimilar ſubject, ſays, — His accedat Enarratio Hiſtoriarum, diligens quidem illa, non

neſſes of grammarians, which will rather obſcure than throw any light on the ſubject. This is what *Le Clerc* wiſhed for, and what we have attempted in the following epitome, by avoiding the idle pomp of citations, lopping off all foreign matter, and retaining only ſuch as will anſwer the end of a perſpicuous and ſhort inſtruction. The conſtant references to the *Grecian* religion, battles, arms, funerals, marriages and entertainments are but uncertainly and partially explained by the *notes*, uſually affixed to authors, in compariſon of a ſyſtem of theſe laid down in a regular and eaſy method.

CHAP. I.

Of the government of Athens, and ſome of its public buildings.

IN the preceding hiſtory of *Greece*, we have marked the revolutions in the *Athenian* ſtate, ſo that but a few particulars remain to be mentioned in this place. Before the reign of *Cecrops*, the people of *Attica* led a barbarous and wandering life, amenable to no laws, and in ſubjection to no prince. *Cecrops* collected them into villages, and *Theſeus*, as *Plutarch* tells us, formed the deſign of uniting them into one city. From this to the death of *Codrus*, their ſeventeenth and

tamen uſque ad ſupervacuum laborem occupata. Nam receptas, aut certe claris autoribus, memoratas expoſuiſſe ſatis eſt. Perſequi quidem quod quiſque unquam vel contemptiſſimorum hominum dixerit, aut nimiæ miſeriæ, aut inanis jactantiæ eſt, & detinet atque obruet ingenia melius aliis vacatura. Lib. I. cap. 8.

laſt

laſt king, the *Athenians* continued under a monarchical government; when, out of reverence to the memory of their laſt prince, they would be no longer ruled by any with the title of king, but transferred the ſupreme magiſtracy to archons, who enjoyed that dignity as long as they lived, and when they died, it was left to their children. This has induced ſome writers to reckon them rather among the kings, than the archons that ſucceeded them, who were permitted to rule only for a certain time. However they differed from kings in this, that being obliged to give an account of their adminiſtration, when it ſhould be demanded, they were in a great meaſure ſubject to the people. The firſt archon was *Medon*, the ſon of *Codrus*, from whom the thirteen following were called *Medontidæ*. In the ſeventh olympiad, the power and ſucceſſion of magiſtrates devolving upon the people, the better to curb the pride, and reſtrain the power of the archons, they continued them only for ten years: The firſt who was created in this manner was *Charops*, the ſon of *Æſchylus*. In ſeventy years after, that the archons might be wholly dependant on the citizen's favour, it was agreed, that their authority ſhould laſt but one year. The firſt of thoſe was *Cleon*, who entered upon his charge in the third year of the twenty-fourth olympiad. After this *Piſiſtratus* ſeizing upon the government by ſtratagem, made himſelf abſolute in *Athens*. His power he left to his ſons *Hipparchus* and *Hippias*, who did not enjoy it long; the firſt being murdered by *Ariſtogiton*, and the other obliged to ſecure himſelf by flight, upon the ill ſucceſs of the *Athenians* in *Sicily*, the popular form was changed, and the government uſurped by four hundred; but after their defeat at *Ægos-potamos* by *Lyſander*, the Lacedæmonian general, they choſe thirty tyrants,

from whoſe yoke *Thraſybulus* delivered them. They then fell under the dominion of the Macedonians, and after of the Romans, and conſtantly ſhared in the viciſſitudes of their fortunes.

We ſhall paſs by a more minute deſcription of Athens, its walls, gates, ſtreets, *&c.* remarking a few of its edifices. The temple of the eight winds, was an octagon tower, whereon the figures of the winds were carved. On the top was a triton holding a ſwitch, which turned and pointed to the wind that blew. The figures were anſwerable to the ſuppoſed natures of the different winds, and their names were as follow. ΕΥΡΟΣ, *Eurus*, ſouth-eaſt. ΑΠΗΛΙΩΤΗΣ, *Subſolanus*, eaſt. ΚΑΚΙΑΣ, *Cœcias*, north-eaſt. ΒΟΡΕΑΣ, *Boreas*, north. ΣΚΙΡΟΝ, *Corus*, north-weſt. ΖΕΦΥΡΟΣ, *Occident*, weſt. ΝΟΤΟΣ, *Notus*, ſouth. ΛΥΨ, *Libs*, *Africus*, ſouth-weſt. The Στοαὶ or *porticos* were very numerous and had ſeats, which made them commodious for ſtudy or diſcourſe. The moſt remarkable was that called Ποικίλη, from the many excellent paintings it contained of the greateſt maſters. Here *Zeno* taught philoſophy, and hence his ſcholars were named Stoics. The *Gymnaſia* conſiſted of many buildings united, and which were capacious enough to hold many thouſand people: Here the rhetoricians and profeſſors read lectures, and wreſtlers, and dancers exerciſed. The *Palæſtra* was properly the place where the exerciſes of the *Pentathlon* were performed; it was covered with duſt, or ſmall gravel to hinder the combatants from falling or hurting themſelves. The *ſtadium*, was a long place, with two parallel ſides, cloſed up circularly to the eaſt, and open at the other end; and for the better convenience of ſpectators, built with aſcending ſteps. It was about one hundred and twenty-five geometrical paces long,

long, and twenty-ſix or twenty-ſeven broad, which gave it the name of ſtadium; that being a meaſure in uſe among the Greeks, and about the eighth part of a Roman mile. There were three other celebrated *Gymnaſia*; the *Lyceum*, where *Ariſtotle* taught, walking conſtantly until the hour of anointing, hence his followers were ſtiled Peripatetics. The *Academia*, which gave the name of Academics to *Plato*'s hearers, who read lectures there: Laſtly, the *Cynoſarges*, where *Antiſthenes* inſtituted the ſect called *Cynics*. The antients at firſt compoſed their theatres of looſe boards, placed gradually above each other, but theſe ſlight buildings tumbling down, they afterwards erected them of ſtone. Their figure was not an exact ſemi-circle, but contained the bigger half of the circle. They were divided into two parts, the *Scena* and *Cavea*. The firſt was a partition reaching quite acroſs the theatre, and aſſigned to the actors. The ſtage, according to the primitive ſimplicity, was dreſſed with boughs and leaves, but more luxurious and expenſive ages, added rich and coſtly hangings. When the ſcene was turned round, it was then called *Verſatilis*, but when drawn up *Ductilis*: This laſt way we practice to change the proſpect. The *Cavea* was for the ſpectators, who ſat in three rows, according to their rank. As the theatres were open at the top, porticos were erected behind the *Cavea*, which afforded ſhelter in rainy weather.

CHAP. II.

Of the civil government of the Athenians.

THE domeſtic policy of the Athenians reſpecting their citizens and ſlaves, and their proceedings in judicial matters, as they are only to be found in the writings of *Demoſthenes* and *Ariſtophanes*, and a few fragments preſerved by grammarians, are not objects of great concern to a claſſical ſcholar; I ſhall, therefore, touch very lightly on them in this chapter. The inhabitants of *Attica* were of three ſorts, 1. Πολῖται, or freemen. 2. Μέτοικοι, or ſojourners. 3. Δοῦλοι, or ſlaves. The firſt ſurpaſſed in dignity, as being legiſlators. At firſt it was not difficult to obtain the freedom of the city, but when the Athenian power grew great, and their illuſtrious actions made them celebrated, none were admitted but men of the greateſt birth and reputation, or who had merited ſuch an honour by their ſervices. The Μέτοικοι were perſons of foreign birth, and admitted by the council of *Areopagus*, and entered into a public regiſter. They differed from the Ξένοι, who took up their lodging only for a ſhort time. They could not interfere in any public concern, nor even tranſact buſineſs in their own names, but in that of ſome one citizen whom they choſe, who was alſo their defender. In the feaſt of *Panathenæa*, they carried Σκαφαι, little ſhips, to ſhew that they were ſtrangers, and the women veſſels of water, or umbrellas, for the uſe of the freemen's wives. However, when they performed any notable ſervice to the ſtate, they had an exemption from taxes granted them by a ſpecial edict, and were then called Ισοτελεῖς, which was a ſort of half freedom.

freedom. The Δοῦλοι were of two ſorts, the firſt was citizens, who, through poverty, were forced to ſerve for wages; theſe had no ſuffrages by reaſon of their indigence. Whenever they pleaſed they could change their maſters; theſe were called Θῆτες and Πελάται. The other ſort of ſervants were wholly at the diſpoſal of their lords, who conſidered them as part of their eſtate. Their uſage was very ſevere, and often barbarous, and their ſituation extremely wretched. They could neither plead for themſelves, nor be witneſſes in any caſe.; neither were they permitted to communicate in the worſhip of ſome of the deities, being accounted unholy and profane, and offenſive to the gods. A law was enacted to prevent their being called by the names of thoſe who were freeborn; inſtead of theſe, they bore that of the country from whence they came.

The chief magiſtrates of Athens were nine, called *archons*. They were elected by lots, and before admiſſion to their offices, underwent an examination in the ſenate and in the forum. An oath was required of them, to obſerve the laws, adminiſter juſtice impartially, receive no bribes, or if they did, to dedicate a ſtatue of gold of equal weight with their own bodies, to the Delphian Apollo. They divided the public buſineſs among them. Beſides theſe there were a great number of officers with civil juriſdiction, whom we ſhall paſs by, and ſpeak of the council of the *Amphyctions*.

This was thought to have been inſtituted by *Amphictyon*, the ſon of *Deucaleon*; but others are of opinion, that *Acriſius*, king of the *Argives*, firſt formed it, and gave rules for its conduct. If ſo, it muſt have its name from Αμφικτίονες, being made up of the inhabitants of the ſurrounding countries. The place where they aſſembled, was

was at *Thermopylæ*, or *Pylæ*. Sometimes they met at *Delphi*, where they were intruſted with the care of Apollo's temple, and the ſuperintendance of the *Pythian* games. Though it was the neighbouring people who compoſed this aſſembly, yet it is not perfectly agreed on who they were. In the time of *Philip* of Macedon, the *Phocians* having ſpoiled the Delphian temple, were invaded by a decree of the *Amphictyonic* council, and after a ten years war were ſubdued, loſing their ſeat in the aſſembly, as did their allies, the *Spartans*. But about ſixty-eight years after, the *Phocians* behaving bravely againſt *Brennus* the Gaul, were again reſtored to their antient dignity. The council held two meetings annually, in ſpring and autumn, when public quarrels and differences between the Grecian cities were decided. Before they entered upon buſineſs, they jointly ſacrificed an ox cut into ſmall pieces to Delphian Apollo, thereby ſignifying the union of the cities, which they repreſented. Their determinations were always received with a great deal of reſpect and veneration, and held inviolable.

The court of *Areopagus*, was a celebrated tribunal at Athens, ſo called from being held on *Mars*'s hill. This being the God of war and blood, all wilful murders came under the cognizance of this court. The time of its inſtitution is uncertain; it exiſted before *Solon*, for it was continued, regulated and augmented by him. Neither is the number of the perſons who compoſed it determined. Some reſtrain it to nine, others enlarge it to thirty-one; ſome to fifty-one, and others more. The nine archons were the conſtant ſeminary of this aſſembly, who having diſcharged their ſeveral offices, paſſed every year into it; but before admiſſion, there was a ſevere

ſevere and rigorous inquiry made into their adminiſtration. If we conſider the equity of their ſentences and judicial determinations, the unblameableneſs of their manners, their wiſe and prudent conduct, and their high rank in the ſtate, we will think that the character given it, of being the moſt ſacred and venerable tribunal in all Greece, was not unreaſonable nor unmerited. So great an awe and reverence did it ſtrike into thoſe who ſat in it, that many upon being choſen in, from being profligate and abandoned, became virtuous and exemplary. Their juſtice was ſo renowned, that foreign ſtates applied to them for the deciſion of their quarrels. Before the time of *Pericles*, there was no appeal from their determination; but he retrenched their privileges, and ſubjected their decrees to the judgement of the popular aſſembly. The inſpection and cuſtody of laws, and alſo the management of the public revenue, were committed to their care; they ſuperintended youth, and puniſhed immorality; in a word, they were a cheque on the civil magiſtrate, and by their office, corrected thoſe tranſgreſſions that were neglected by them, or were above their power. They met every month, and ſat in the open air, becauſe in caſes of murder, it was thought unlawful for the accuſer and criminal to be under the ſame roof, and partly, that the judges, whoſe perſons were held ſacred, might receive no pollution from ſuch unhallowed men. All cauſes were determined at night and in the dark, that ſeeing neither plaintiff nor defendant, there might be no temptation nor influence from either. Before trial began, the parties took ſolemn oaths upon the teſticles of a goat, a ram, and a bull, by the furies. They then impleaded each other. At firſt criminals made their own defence, but counſel was after allowed

allowed them; who, whenever they ſpoke, were to repreſent the bare naked truth, without preface or epilogue, without any ornament, or figures of rhetoric, or other inſinuating means to win the favour, or move the affections of the judges. The ſenators of the *Areopagus* were never rewarded with crowns for their ſervices, but received a ſort of maintenance from the public, called Κρέας, and had the ſame penſion as other judges. From the time of *Pericles*, who leſſened their power, they degenerated and in time loſt all their priſtine reputation.

The moſt common and remarkable puniſhments inflicted on malefactors, were Ζημία, which was a pecuniary fine, laid according to the merit of the offence. Ἀτιμία, infamy; of this there were degrees, ſome being for ever deprived of the rights of citizens, others but for a time. Δουλεία, ſervitude. Στήλη, equivalent to our pillory. Δεσμὸς, impriſonment or fetters; beſides beheading, ſtrangling, crucifying and baniſhment. Their rewards were not leſs ample, than their puniſhments ſevere. Such as performed eminent ſervices had Προεδρία, the firſt place at all ſhows, ſports and public meetings. Εἰκὼν, a picture or ſtatue erected to them. Στέφανοι, crowns. An immunity from taxes, and duties, and a maintenance in the *Prytaneum*. While the ancient virtue and glory of the Athenians laſted, it was exceeding difficult to obtain any of the public honours, inſomuch, that when *Miltiades* petitioned for a crown, after he had delivered *Greece* by conquering the *Perſian* army at *Marathon*, he received this anſwer from one of the people, that when he conquered alone, he ſhould be crowned alone. In latter ages they proſtituted their honour, and beſtowed them indiſcriminately, and frequently on the worthleſs.

Poets

Poets tell us, that *Ceres* firſt taught the Athenians laws, in memory of which they inſtituted the feſtival called Θεσμοφόρια. The occaſion of this opinion ſeems to be, their aſcribing to this goddeſs the invention of tillage. After which the lands being not as yet divided into equal portions, controverſies were raiſed, for the compoſing whereof *Ceres* gave directions, which after were imitated in all other affairs. However it appears that it was one of the regal prerogatives of their princes, to have the care and cuſtody of the laws. *Draco*, who was archon in the firſt year of the thirty-ninth olympiad, was the firſt law-giver after the time of *Theſeus*. He was extremely ſevere, puniſhing ſmall and great crimes alike with death. All his laws were repealed by *Solon*, except thoſe reſpecting murder.

CHAP. III.

Of the Grecian Religion.

WE now proceed to the moſt uſeful part of Greek antiquities, that of their religious worſhip. As *Cecrops*, *Inachus*, *Cadmus* and *Danaus* came from *Egypt*, ſo the Greeks derived their whole ſyſtem of religion from thence. So ſuperſtitious was this people, that not content to worſhip their antient deities, they frequently conſecrated new ones of their own making; and beſides theſe, took in the gods of all nations with whom they had any commerce; ſo that in *Heſiod*'s time they were reckoned τρεὶς μὺριοι, thirty thouſand: Nay, ſo fearful were the Athenians of neglecting any, that they erected, as

Pauſanias

Pauſanias informs us, temples to unknown gods. How then, it may be objected, came they to condemn *Socrates* for the crime of worſhipping ſtrange gods? To this it is anſwered, that how deſirous ſoever they might be of new deities, yet none were adored, until approved of, and admitted by the *Areopagites*.

The firſt generation of men had neither temples nor ſtatues for their gods, but worſhipped towards heaven in the open air, and upon the tops of mountains. Hence *Jupiter*, in *Homer*, commends *Hector* for the many ſacrifices he offered to him on the top of *Ida*. The heathens fooliſhly imagined, that the gods could eaſier hear them from theſe heights. Temples ſeem to owe their origin to the ſuperſtitious reverence and devotion paid by the antients to the memory of their deceaſed friends, relations and benefactors; and as moſt of the gods were conſecrated upon account of ſome public favour conferred upon mankind, ſo moſt of the heathen temples are thought to have been at firſt only ſtately monuments, erected in honour of the dead. Thus the temple of *Pallas*, in the tower of the city *Lariſſa*, was the ſepulchre of *Acriſius*; *Cecrops* was interred in the *Acropolis* of Athens, and *Erichthonius* in the temple of *Minerva Polias*. This is farther confirmed, by obſerving that thoſe words which ſignify no more than a tomb or ſepulchre, are by antient writers applied to the temples of the gods. No pains or expence was ſpared to make the place and worſhip of the gods as ſplendid and magnificent as poſſible: Nothing they thought was ſo pleaſing to them, or conciliated their regards more. The *Lacedæmonians*, on the contrary, were as niggard of expence and ornaments. Sometimes the ſame temple was dedicated to ſeveral gods, who thence were termed

Σύνναοι,

Σύνναιοι, or Συνοικέται, as they who had the ſame altar in common were called Ὁμοβώμιοι. As trees, birds and other animals were thought ſacred to particular deities, ſo almoſt every god had a form of building peculiar to himſelf, which was looked on as more agreeable than any other. Thus the doric pillars were ſacred to *Jupiter*, *Mars* and *Hercules*; the Ionic to *Bacchus*, *Apollo* and *Diana*, and the Corinthian to *Veſta*. Some of the gods delighting in mountains, others in woods, vallies, fields and rivers, they dedicated fanes to them in places moſt agreeable to their tempers. Wherever they ſtood, if the ſituation of the place would permit, it was contrived, that the windows being open, they might receive the rays of the riſing ſun. The frontiſpiece was placed towards the weſt, and the altars and ſtatues at the other end, ſo that the worſhippers might have their faces to them.

They divided temples into two parts, the ſacred, or τὸ ἔσω; or profane, or τὸ ἔξω περιῤῥαντήριον. The laſt was a veſſel of ſtone or braſs, filled with holy water, which all thoſe who were admitted to the ſacrifices were beſprinkled with, and beyond which, it was not lawful for any who was Βέβηλος, or profane, to paſs. Σηκὸς was properly a ſheepfold, but applied to the middle of the temple, where the images of the gods were railed in. The old ſcholiaſt upon Sophocles thus deſcribes the temple, Ναὸς and Ἱερὸν, the whole edifice; Βωμὸν, the altar; Πρόναον, the porch, in which ſtood an altar or image, and Τέμενος, the place upon which the ſtatue of the chief god was erected. The ancient repreſentations of the gods were exceeding rude, and agreeable to the ignorance of the early ages. The idol at firſt was a rude ſtock or ſquare ſtone, until *Dædalus* introducing the arts of graving and carving, gave a better

a better ſhape to it. The gods were ſuppoſed to like particular trees, as *Jupiter* the oak, *Venus* the myrtle, *Hercules* the poplar, and *Minerva* the olive. Βωμὸς among the Greeks, is a word of larger extent than *altare* in Latin; for this in its proper ſignification, only denotes the place, on which they ſacrificed to the celeſtial gods, and called *altare*, from its height; but Βωμὸς includes not only the higher but the lower altars, or *Aræ*. Theſe differed according to the diverſity of the gods to whom they were conſecrated. For the Θεοὶ ὑράνιοι, or heavenly deities, had theirs of a great height, inſomuch that *Pauſanias* informs us, the altar of Olympian Jove, was almoſt twenty-two feet high. To the terreſtrial gods and heroes they ſacrificed on altars, but one ſtep high; for the ὑποχθόνιοι, or infernal, they dug, or ploughed trenches, called Λακκοι and Βόθροι. The nymphs inſtead of altars had Αντρα, or caves. All altars were lower than the images of the gods, and were commonly of earth heaped together, and ſometimes of the aſhes of the burnt ſacrifices, and others of more durable materials. Their form was various, oblong, ſquare and round, and generally with horns. Theſe ſerved for different uſes, as faſtening the victim thereto, and for ſuppliants to hold when they took refuge in the temple. Some altars were ἔμπυροι, or made to endure fire; others, ἄπυροι, without fire; and ἀναίμακτοι, without blood. They conſecrated them, by putting on them a crown, anointing them with oil, and offering prayers and oblations. Groves with τὰ ἄκαρπα ξύλα, trees which afford no fruit for human uſe, were choſen to erect altars in; of this antiquity is full of inſtances.

Temples, ſtatues and altars were accounted ſacred, and inviolable aſſyla. When *Laodamia*, who had fled to *Diana*'s altar for protection, was

ſlain

ſlain in a tumult of the people, a famine and civil wars enſued, and *Mylo*, who killed her, fell into diſtraction, and tore out his bowels with his teeth: With ſuch dire puniſhments did the goddeſs revenge this inſult. Yet we find thoſe who betook themſelves to ſanctuaries, were ſometimes obliged to leave them, being forced away by fire or ſtarving. We muſt remark, that all temples were not indiſcriminately aſyla, becauſe particular mention is made of their being made ſuch at their conſecration, which had been needleſs to remark were they ſo univerſally. Thus the fane of Diana at *Epheſus*, was a refuge for debtors, and the tomb of *Theſeus* for ſlaves. We find frequent mention of fields dedicated to religious uſes. Theſe were called Τεμένη, which the ſcholiaſt, upon the ſecond iliad of Homer, interprets, a ſacred portion of land, ſet apart in honour of ſome god or hero. Several of theſe places are mentioned by antient authors. Sometimes their produce was gathered in, and reſerved for the maintenance of the prieſts, and other religious purpoſes. The *Lycians* aſſigned a Τεμένος, for the uſe of *Bellerophon*; the *Ætolians* promiſed the ſame to *Meleager*, and king *Latinus*, in *Virgil*, has ſuch a field ſet apart for him. *Inſuper id campi, quod Rex habet ipſe Latinus.*

It has been the cuſtom of all nations to pay a peculiar honour to their prieſts, which was done out of reſpect to the gods whom they repreſented, and becauſe they did not pray for a bleſſing on themſelves, their families or friends only, but on whole communities, on the whole ſtate of mankind. On this account, they were honoured with the next place to their kings and chief magiſtrates, and in many places wore the ſame habit. All public ſacrifices for the ſafety of the commonwealth, were offered by them only, the gods being readier to hear their prayers,

prayers, than thoſe of other men. Though at ſome times it was not unlawful for laics to offer ſacrifice, yet when any public calamity was to be averted, or uncommon bleſſing obtained, they had recourſe to none but prieſts. Thus the peſtilence could not be removed from the Grecian army by any prayers, until they carried a ſacred hecatomb to *Chryſes* the prieſt of Apollo. The office and dignity of prieſt came by inheritance, as in *Egypt*; others were appointed by lots; others by the deſignation of princes; and ſome by popular elections. This laſt method was very antient, as appears from *Homer*, where he ſpeaks of *Theano* being appointed prieſteſs by the *Trojans*. For admiſſion to this office, it was required to be ſound and perfect in every part, chaſte and temperate, abſtaining even from thoſe pleaſures that were allowed other men. The *Hierophantæ* at Athens enfeebled themſelves by hemlock, and they who attended the more ſacred and myſterious rites, emaſculated themſelves by various medicaments. *Euſtathius* on Homer, informs us, that it was an inſtitution of latter ages for prieſteſſes to be virgins, and he might add, of prieſts being unmarried: For we read of *Theano*, the wife of *Antenor*, the Trojan, and mention is made of *Chryſëis*, the daughter of *Chryſes*, in Homer.

Of the different orders of prieſts, nothing exact can be delivered; however, in moſt places, they had an Αρχιερωσύνης, or high-prieſt, who ſuperintended the reſt, and executed the more ſacred rites and myſteries. Another holy order was that of the *paraſiti*, which word in its primary acceptation ſignified, one quick and expeditious, but was after taken for a table companion. Their buſineſs was to gather of the huſbandmen the corn allotted for public ſacrifices.

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The Κήρυκες, or public criers, aſſiſted at ſacrifices, and ſeem to be much the ſame with the *Popæ* and *Victimarii* of the *Romans*. They were inſtead of ambaſſadors, cooks and criers. In the beginning of holy rites, they proclaimed ſilence, and diſmiſſed the congregation when they were ended. The remains of the ſacrifice, as the δέρματα and κῶλα, the ſkins and feet, belonged to the prieſts; by theſe and other advantages, they grew rich: Whence *Chryſes*, in Homer, offers for the redemption of his daughter, ἀπερεὲς ἄποινα, an infinite price, and *Dares*, the prieſt of *Valcan*, in the ſame Poet, is ſaid to be a wealthy man.

Sacrifices were divided, into four ſorts. 1. Εὐκταῖα or Χαριστήρια, vows or free-will offerings, ſuch as were promiſed before a battle or the harveſt, and paid on ſucceſs in either. 2. Ιλαστικὰ, propitiatory offerings, to avert the anger of ſome offended deity. Such were all expiations. 3. Αἰτητικὰ, petitionary oblations, for ſucceſs in any enterprize. So religious were the heathens, that they never undertook any thing of moment, without having firſt aſked the advice, and implored the aſſiſtance of the gods. 4. Τὰ ἀπὸ μαντείας, ſuch as were impoſed or commanded by an oracle or prophet. In the more antient ſacrifices, neither living creatures, nor myrrh, frankincenſe, nor any thing coſtly was uſed, but herbs and plants plucked up by the roots and burnt whole. The like cuſtoms prevailed in moſt other nations. Even to *Draco*'s age, the *Attic* oblations conſiſted of nothing elſe but the earth's beneficence. This frugality and ſimplicity had before been laid aſide. For when men changed herbs for fleſh, they altered their ſacrifices, it being always uſual for their own feaſts,

and

and the feaſts of the gods to conſiſt of the ſame materials.

In ſolemn ſacrifices there were three parts, Σπονδὴ, Θυμίαματα and Ιερεῖον. The firſt conſiſted of unmixed wine; for though we read of ſome mixt, yet *Euſtathius* will have it, that it was not done with water, but other wine. Theſe libations ſometimes were of other ingredients, and called Νεφαλιαι θυσίαι, ſober ſacrifices. Such oblations were made to the *furies*, ſhewing that juſtice ought to be vigilant: And alſo to the *Nymphs*, to *Venus*, *Urania*, *Mnemoſyne*, the *morning*, the *moon*, and the *ſun*. To *Pluto* inſtead of wine, oil was offered, and Homer introduces *Ulyſſes* telling *Alcinous*, that he made an oblation to the infernal gods, in which he poured out wine mixed with honey, pure wine, and after all, water. Upon the altar of *Jupiter* Ὕπατος, the ſupreme, the Athenians never offered wine or living creatures. The ſober ſacrifices before were of four kinds, water, honey, milk and oil. The cup muſt be always full, it being a ſort of irreverence to preſent any thing that was not whole and perfect. The liquor appearing above the brim, formed a crown; hence the phraſe, ἐπιστεφειν κρατῆρα, to crown the cup. The ſecond thing was Θυμιάματα or incenſe, which originally did not ſignify a victim, but broken fruit, leaves or acorns. The verb θύειν is never uſed by *Homer* to ſignify the ſacrifice of a victim, for he uſes ῥιζειν or δρᾶν for this, but only for thoſe broken fruits. Frankincenſe was unknown in the *Trojan* war, but they uſed cedar and citron. No oblation was ever made without the ἁλοχυται, *molæ ſalſæ*, or cakes of ſalt and barley. They were of different ſhapes, ſome round, others broad and horned.

The third and chief part of the ſacrifice was the Ιερεῖου, the victim. This muſt be perfect and ſound,

ſound, without ſpot or blemiſh. It muſt be approved of by the prieſt after divers experiments, and then it was called Τελέια Θυσία. The kinds of animals varied with the perſons who offered them. A ſhepherd would ſacrifice a ſheep, a goatherd, a goat, a fiſher, a tunny. They differed alſo according to the diverſity of the gods, for to the infernal they offered black victims; to the good, white; to the barren, barren ones, and to the fruitful, thoſe that were pregnant. Every deity had ſome animal conſecrated to him; the dog to *Hecate*; a pigeon or dove to *Venus*; a bull to *Mars*; a ſow to *Ceres*; and a goat to *Bacchus*. Some were more acceptable at one age than another: An heifer of a year old, that had never been put to the yoke, was moſt grateful. The only beaſt almoſt unlawful to kill, was the labouring ox. But neither did they ſpare him in latter times, ſo that Βοθυτεῖν was a general term in the place of θυειν Mactare. They ſacrificed men alſo to the *Manes*, and infernal gods. *Polyxena* was ſacrificed by *Achilles*; and *Homer* relates how he butchered twelve *Trojan* captives at the funeral of *Patroclus*. *Ariſtomenes*, the *Meſſenian*, ſacrificed three hundred men to *Jupiter* of *Ithone*, among whom was *Theopompus*, one of the kings of *Sparta*. This inhuman practice was general over the heathen world, and continued for ſix hundred years after the birth of Chriſt.

Sacrifices muſt be anſwerable to the condition and quality of the perſon by whom they were offered: It was thought a contempt of the gods for a rich man to bring a ſordid preſent; ſo on the other hand, from the poor, the ſmalleſt oblations were acceptable. If his eſtate could not purchaſe a living ox, he might offer one of bread corn. *Ulyſſes*, in *Homer*, for want of barley, made uſe of oak-leaves, and inſtead of wine, offered a libation of water; but from a ſtate, an army and the opu-

lent, Hecatombs were expected. An *Hecatomb* was properly a ſacrifice of an hundred oxen, but it is generally taken for ſuch as conſiſted of an hundred live creatures of any ſort, only the ox being the moſt valuable, gave its name to the whole. Others derive it from ἑκατον βασεις, an hundred feet, and then there were but twenty-five animals; and ſome think that a finite number is put for an indefinite. That ſome of theſe interpretations are true, will appear from the ſmallneſs of the veſſel that carried the Hecatomb from the *Grecians* to *Apollo*. It had but twenty rowers, the hold very narrow, and probably very little, if any deck, ſo that it could not freight the fourth part of an hundred oxen.

No man was admitted to ſome of the ſolemn ſacrifices, who had not purified himſelf certain days before, and abſtained from carnal pleaſures. At the entrance of the temples was holy water, which was conſecrated by putting into it a burning torch taken from the altar; thoſe who entered, beſprinkled themſelves with it, dipping therein green boughs. No part of worſhip was undertaken with unwaſhed hands. The water uſed in purifications was required to be clear, free from mud and other impurities: That of lakes, or ſtanding ponds, was unfit for this purpoſe; ſo was the pureſt ſtream, if it had been a conſiderable time ſeparated from its ſource. If ſea-water could be procured, they preferred it on account of its ſaltneſs, which made it naturally cathartic, as the ſcholiaſt on *Homer* tells us. Whoever had committed any notorious crime, as murder, or adultery, were forbidden to be preſent at the holy rites, until they duly purified. Before the ceremonies began, the Κῆρυξ, or ſometimes the Prieſt, with a loud voice commanded all the profane to be gone.

Εκὰς,

Ἐκὰς, ἐκὰς, ὅσις ἀλιτρὸς.
Procul, O Procul eſte profani.

The prieſts were richly attired, their garments being uſually the ſame with royal robes. Their cloaths were to be without ſpot, or ſtains, looſe and unbound. If they had been touched by a dead body, or ſtruck by thunder, or any other way polluted, it was unlawful for them to officiate in them. They who miniſtered to the celeſtial gods, were cloathed in purple, to the infernal, in black, and to *Ceres*, in white. They had on crowns compoſed of that tree, which was ſacred to the god to whom they ſacrificed. Beſides the crown, they alſo wore an *Infula*, or mitre, from which, on each ſide, hung a ribband. They were made of wool, and tied upon the horns of the victim, as the crowns and garlands were upon their necks. The ſolemn times of ſacrificing varied according to the temper of the god. To the heavenly deities they offered about the time of the ſun's riſing; to the *Manes*, and *Hecate*, at night. The victim, if a ſmall animal, was driven, but the larger were dragged to the altar. The prieſt ſurrounding the altar, ſprinkled all preſent. The crier then proclaimed, Who is here? To which was anſwered, Many and good. The prieſt exhorted them to prayer, which being ended, he proceeded to examine the ſacrifice; if it was found perfect and willing, he prayed again; and taking a cup of wine, he taſted of it himſelf, and gave it to all preſent, pouring the remainder between the victim's horns. They ſtrewed incenſe on the altar, and poured part of the ſalt cake on the victim's back. The Κῆρυξ either killed the beaſt by ſtriking him down, or cutting his throat. When the ſacrifice was to the ſuperior gods, they bent back his throat, ἀνὰ ἐρύειν; when to the infernal,

they turned it down. After they had opened the beaſt, and examined its bowels, they cut off the μηροὶ, or thighs, which belonged to the gods; theſe they covered with fat, called Κνίσση, and with ſmall pieces of fleſh from every part; this was termed ὠμοτιθεῖν. The intrails, or σπλαγχνα, as the ſpleen, liver and heart, they feaſted on. While the ſacrifice was burning, the prieſt, and the perſon who gave it, jointly made their prayers to the gods, with their hands upon the altar. On theſe occaſions they danced round the altar, and ſang ſacred hymns, which conſiſted of three ſtanzas, or parts. The firſt, called *Strophe*, was ſung in turning from eaſt to weſt; the *Antiſtrophe*, in returning from weſt to eaſt; and the *Epode*, ſtanding at the altar. Theſe ſongs had a general name, Παιᾶνες; but there were others peculiar to each god; as the Ὑπιγγος to *Venus*; the Διθύραμβοι to *Bacchus*, &c. The ſacrifice being ended, they made a feaſt, and eat and drank to exceſs, which was allowable at no other time. Sacred preſents, called ἀναθηματα, or ἄνακειμενα, were offered to the gods, to pacify them when angry, or to obtain ſome benefit, or acknowledge one received. They conſiſted of crowns, garlands, garments, cups of gold, or any thing elſe which conduced to the ornament, or enriching of the temples. When any perſon left his employment or way of life, it was cuſtomary to dedicate the inſtruments belonging to it, as a grateful commemoration of the divine favour and protection. Thus a fiſher-man makes a preſent of his nets to the *Sea-Nymphs*; ſhepherds hung up their pipes to *Pan*; and *Lais*, decayed with age, dedicates her mirror to *Venus*. By a very antient and univerſal preſcription, the tenths of many things were claimed by the gods. Hence, the *Greeks* having driven out the *Perſians*, preſented a golden tripod

to

to *Delphian Apollo* out of the ſpoils. Similar examples of tythes to *Mars*, *Diana*, *Pallas*, &c. occur in old writers.

Petitioners both to gods and men uſed to ſupplicate with green boughs in their hands and crowns upon their heads, or garlands upon their necks. Theſe boughs are called by ſeveral names, θαλλοὶ, ἱκετήριοι, &c. and were commonly of laurel or olive; which trees were choſen, either becauſe they were ever green and flouriſhing; or the laurel was the ſign of victory, ſucceſs and joy; the olive, of peace and good-will. On the boughs they wrapped wool, and hence they are called σέμματα, which, according to the ſcholiaſt, was certain wool wrapped round a green bough. With theſe, and ſometimes with their hands, if they doubted ſucceſs, they touched the knees, hands or cheeks of the ſtatue, or man, whom they addreſſed: They kiſſed the hands and knees, and even their feet. Another manner of ſupplication was, to pull the hairs off their heads, and offer them to the perſon: Thus *Agamemnon* preſented himſelf before *Jupiter*, when *Hector* had overthrown the *Grecians*. The poſtures they uſed were different, ſometimes ſtanding, ſitting, but generally kneeling. Next to the temples and altars, the ſafeſt place for a petitioner, was the hearth or fire-place, that being ſacred to *Veſta* and the houſhold gods. *Homer* brings in *Ulyſſes* a ſuppliant at the court of *Alcinous*, king of *Phœacia*, ſitting on the aſhes of the hearth. When they had once ſeated themſelves there, there was no need for them to open their mouths, thoſe actions ſpoke loud enough, and told the calamity of the ſuppliant more movingly than a thouſand orations. The *Moloſſians* had a peculiar manner of ſupplicating, which was practiſed by *Themiſtocles*, when purſued by the *Athenians* and *Lacedæmonians*, and forced to throw himſelf on the pro-

tection of *Admetus*, king of that country. He held the young prince who was then a child, in his arms, and in that poſture proſtrated himſelf before the King's houſhold gods. When they fled to the gods for refuge or help, they firſt crowned the altars, and then made known their deſires. When they kneeled, or lay proſtrate on the earth, it was cuſtomary to beat it with their hands.

It was a common opinion, that prayers were more prevalent, and ſucceſsful, when offered in a barbarous and unknown language. The *Grecian* imprecations were extremely terrible, being thought ſo powerful, as to occaſion not only the deſtruction of ſingle perſons, but whole families and cities. The miſeries which befel *Atreus*, *Agamemnon*, and others of that family, were ſuppoſed to proceed from the curſes of *Myrtillus* upon *Pelops* their anceſtor, by whom he was thrown into the ſea. But the moſt dreadful imprecations, were thoſe pronounced by parents, prieſts, kings and prophets. In the ninth Iliad, *Phœnix* relates, that the gods would not permit him to have children by reaſon of his father's curſes; and afterwards that *Meleager* was deſtroyed by thoſe of his mother. We proceed to oaths.

Ορκος, the god of oaths, is ſaid to be the ſon of *Eris*, or Contention; becauſe when men began to degenerate from their primitive ſimplicity; when truth and juſtice were baniſhed out of the earth, it was time to think of ſome expedient, whereby they might ſecure themſelves from fraud and falſhood. The gods ſwore by the river Styx; which whoever violated was deprived of his divinity for an hundred years, and alſo the uſe of Nectar. Men generally ſwore by the god, to whom the buſineſs they had in hand, or the place where they were did belong: In the market they ſwore by *Mercury*; ploughmen by *Ceres*, and jockies by *Neptune*.

From

From the Greek comedies and other interlocutory diſcourſes, we find that people were very much addicted to oaths; however the wiſer ſort entertained a moſt religious regard for them. In taking oaths, they ſometimes lifted up their hands to heaven, but in the great and ſolemn oath, they laid their hands upon the altar; and ſometimes took the hand of the party to whom they ſwore into theirs; as in compacts and agreements. Solemn leagues and covenants were confirmed by ſacrifice; they cut out the teſticles of the victim, and ſwore ſtanding upon them. The ceremonies were thus; firſt they cut off ſome hair from the victim's head, and gave part of it to all preſent, that all might ſhare in the oath, and then invoked the gods to be witneſſes, and puniſh the perſon, who ſhould firſt violate it. This done, they cut the beaſt's throat, and poured out a libation of mixt wine. The fleſh, which at other ſacrifices was feaſted on, was at this eſteemed unlawful to be eaten. Falſe ſwearers, in ſome places were puniſhed with death; in others, ſuffered the ſame puniſhment the innocent would have undergone, had he been guilty, and ſome had a mulct inflicted on them. However they might eſcape human puniſhment, yet it was imagined, that divine vengeance did not fail of overtaking them; they were haunted and diſtracted by *Furies*, who every fifth day in the month made a viſitation, and walked their rounds for that purpoſe. Whence *Agamemnon* ſwearing that he had never known *Briſeis*, called the furies to witneſs.

CHAP. IV.

Of Divination, and Oracles.

IT was a received opinion in all ages, that the gods were wont to converſe familiarly with ſome men, whom they endowed with extraordinary powers, and admitted to the knowledge of their counſels. Theſe are called Μάντεις, and Μαντικὴ is a general name for all ſorts of divination. It is divided into two ſpecies, the natural, which was not attained by any rules, precepts or obſervations, but inſpired into the diviner, without his taking any farther care than to purify and prepare himſelf to receive the divine *Afflatus*. The ſecond ſort was artificial, and the effect of experience and obſervation. Of all ſorts of divination, oracles had always the greateſt repute, as proceeding in a more immediate manner from the gods; others delivered by men, were eaſily falſified. Hence vaſt number flocked to them to be reſolved in their doubts, to aſk advice about wars, peace, and the management of their affairs. This reputation ſtood the prieſts in no ſmall ſtead; for finding their credit thus thoroughly eſtabliſhed, they allowed no man to conſult before he had offered coſtly ſacrifices, and made rich preſents to them; ſo that but a few wealthy and great were admitted to aſk advice, and even they were allowed only upon a few ſtated days. *Alexander* himſelf was peremptorily denied by the *Pythia*, till by force ſhe was obliged to aſcend the *Tripus*, when finding herſelf unable to reſiſt any longer, ſhe cried out Ἀχίνητος εἶ, thou art invincible; which words were accepted inſtead of a farther oracle. *Apollo* was thought to have the greateſt ſkill in making predictions,

predictions, on this account he preſided over diviners. Oracles were not delivered in all places in the ſame manner. Some were revealed by interpretation, as at *Delphi*; others *viva voce*, or by lots, and ſome by dreams. At *Dodona* was the oldeſt oracle of *Greece*, and from *Homer* and *Heſiod* we learn, was founded by the *Pelaſgi*, the primæval inhabitants of *Greece*. Men at firſt delivered reſponſes, *Homer* called them Προφήτας and Σελλούς; *Selli* from *Sellæ*, a town not determined by critics. Before the time of the *Selli*, this temple of *Dodona* was inhabited by the ſeven daughters of *Atlas*. In latter times the oracles were pronounced by three old women. Near the temple was a ſacred grove full of oaks or beeches, in which the Dryades, Fauns and Satyrs, were thought to inhabit, and were frequently ſeen dancing under the ſhade of the trees. Theſe woods were endued with human voice, and prophetical ſpirit. *Argo*, the ſhip of the *Argonauts*, being built with theſe trees, ſpoke in the voyage. In *Crete* was alſo an oracle to *Jupiter*, very antient, which *Homer* tells us, was conſulted by *Minos*.

The oracles of *Apollo*, were not only the moſt numerous, but of the greateſt repute; among them, the *Delphian* challenged the firſt place, both for the truth and perſpicuity of its anſwers; the magnificence of its ſtructures; the number and richneſs of the preſents, and the multitudes which reſorted thither. *Apollo* was called *Pythius*, either from a ſerpent, or a man noted for cruelty whom he ſlew, and his prieſtleſs *Pythia*. The diſcovery of the oracle was thus: Upon mount *Parnaſſus* where goats uſed to feed, there was a deep cavern with a narrow mouth; when the goats approached it, they were obſerved to leap after an unuſual manner, whereupon the goatherd went himſelf to view the place; he too was ſeized with like fits of mad-

neſs, and foretold things to come. Whereupon it was made unlawful for any to come nigh it; a *Tripos* was placed upon its mouth, and a virgin appointed to deliver the anſwers of the god. This *Tripos* was not a veſſel, but a table or ſeat, on which the propheteſs ſat, or leaned. The reſponſes were not always in verſe; *Phæmonoe*, the firſt *Pythia*, is ſaid to have introduced this practice. None but virgins were prieſteſſes at firſt; but one of them being deflowered, they after choſe women of fifty years of age. Before ſhe aſcended the *Tripos*, ſhe waſhed her whole body eſpecially her hair, in the fountain *Caſtalia*; then ſitting down, ſhe ſhook the laurel tree, that grew by, and ſometimes eat the leaves; the *Tripos* being crowned with garlands of the ſame. Being placed upon the Tripod, ſhe received the *Afflatus* into her belly, and after began to ſwell and foam; tearing her hair, cutting her fleſh, and appearing like one diſtracted. Sometimes the ſpirit was gentle, and then her rage was not ſo violent. Only one month in the year could the oracle be conſulted, which was in ſpring. Anſwers were always returned in *Greek*. *Apollo* had another celebrated oracle at *Delos*. This iſland was famous for being the birth-place of *Apollo* and *Diana*, and was therefore held inviolable; even ſo, that when the *Perſians* deſtroyed the other *Grecians* temples, they durſt not attempt any thing againſt this iſland. He had an image here in the ſhape of a dragon, and gave anſwers, which for certainty and perſpicuity, were not inferior to thoſe at *Delphi*, but far exceeded them. However, the god was not to be conſulted all the year, this was only his ſummer's reſidence, in winter he retired to *Patara*, in *Lycia*. One of the altars, was reckoned among the ſeven wonders of the world. It was erected by *Apollo* at the age of four years, and compoſed of the horns

horns of goats killed by *Diana* upon mount *Cynthus*, which were compacted together in a wonderful manner, without any viſible tie, or cement. It is remarkable, that no dogs were permitted to enter this iſle; neither children to be born or die there. There were other oracles, as at *Abæ*, in *Phocis*; *Claros*, in *Ionia*; *Lariſſa*, in *Argos*, and more of inferior note, which we omit.

Trophimus, being poſſeſſed with an immoderate thirſt of glory, built a manſion under ground, at *Lebadea*, a city of *Bœotia*, into which entering, he pretended to be inſpired with an extraordinary knowledge of future events; but at length, either to raiſe in men an opinion that he was tranſlated among the gods, or being ſome way neceſſitated thereto, he periſhed in this hole. However it be, he had divine honours paid him, and was worſhipped by the name of *Jupiter Trophonius*. The conſultants entered into a deep cave, and received anſwers in different manners.

Having now ſpoken of natural divination, we proceed to the artificial, which was the effect of experience and obſervation; this was likewiſe called *Theomancy*. There were three ſorts of Theomantiſts; one of them was poſſeſſed with prophecying *Dæmons*, which lodged within, and dictated what he ſhould anſwer; ſometimes they ſpoke out of the bellies or breaſts of the poſſeſſed, then they were named Εγγαστρίμυθοι. A ſecond ſort were Ενθουσιασταὶ, being ſuch as pretended to enthuſiaſm; they differed from the former, who contained the deity within them; whereas theſe were only governed, acted or inſpired by him, and inſtructed in the knowledge of what was to happen. The third were Εκστατικοὶ, or thoſe that were caſt into trances or extacies, in which they lay like men dead, or aſleep, deprived of all ſenſe of motion, but after ſome time returning to themſelves, gave ſtrange

relations of what they had ſeen and heard. They believed that a man's ſoul might leave his body, wander up and down the world, viſit the deceaſed, and the heavenly regions, and after return to it again. Hither may be reduced another ſort of divination. It was commonly believed that the ſouls of dying men, being then in a manner looſed from the body, could foreſee future events. Whence *Hector* is introduced by *Homer*, foretelling to *Achilles*, the authors and place of his death.

Divination by dreams, was divided into three kinds. 1. Χρηματισμὸς, when the gods and ſpirits in their own, or under any aſſumed form, converſed with men in their ſleep. Such was *Agamemnon*'s dream, when the god in the form of *Neſtor*, adviſes him to give the *Trojans* battle, and encourages him with the promiſe of ſucceſs. 2. Ὅραμα, wherein the images of things which are likely to happen, are plainly repreſented in their own ſhape: Thus *Cræſus*, king of *Lydia*, dreamed that his ſon *Atys* ſhould be killed by an iron ſpear. 3. Ὄνειρος, in which picture events are revealed by types and figures; as when *Hecuba* dreamed that ſhe had conceived a fire-brand. Deluſive dreams were ſuppoſed to paſs through a gate of ivory; and the true, through one of horn. The time when they were expected was Νυκτὸς ἀμολγὸς, which means, not the dead of night, but the morning, in oppoſition to ἡμέρας ἀμολγὸς, or the evening milking time. This interpretation is confirmed by the *Poſt mediam noctem* of *Horace*, and the ἔγγυθι δ' ἠοῦς of *Theocritus*. The reaſon of which opinion was this; they thought all the remains of the meat upon their ſtomachs, might by that time be pretty well digeſted; for till then, dreams were believed rather to proceed from the fumes of the laſt night's ſupper, than any divine or ſupernatural cauſe. Hence they who deſired prophetic dreams, took great

great care of their diet, ſo as to eat nothing hard of digeſtion, as beans, or raw fruit and fiſh. *Mercury* was ſuppoſed to be the giver of ſleep, and therefore his image was uſually carved upon the bed-poſts, which were called Ἑρμῆς. The many falſe and frivolous dreams, caſt a ſuſpicion over the reſt, ſo that the hero in *Homer*, when he adviſes the *Grecians* to enquire of ſome prophet, What means they ſhould uſe to appeaſe the anger of the gods, he ſpeaks boldly, and without heſitation of μάντις, or the inſpired prophet; and ἱερεὺς, or him that conſulted the intrails of victims; but when he comes to ὀνειροπόλος, or the interpreter of dreams, he is forced to make an apology, by ſaying, that dreams proceed from *Jove*, anticipating hereby a queſtion, which he foreſaw might be propoſed to him thus——"Why ſhould we aſk counſel of one, whoſe buſineſs is only to expound theſe deluſions?" Why ſhould we truſt the ſafety of the whole army in the hands of a cunning impoſtor? To this he anſwers, that indeed there were many falſe and deceitful dreams, yet ſome were true, and came from *Jove*, the father of all prophetical prediction, and therefore might be depended upon.

Divination by ſacrifices, called Ἱερομαντεία, was of different kinds, according to the materials offered to the gods. Conjectures were firſt made, from the external parts and motions of the victim; then from his intrails, from the flame in which they were conſumed; from the cakes and flower; from the wine and water, with ſeveral other things. This kind was very antient, and obtained ſo great credit among the *Grecians*, that they would deſiſt from the greateſt, and ſeemingly moſt advantageous undertaking, and attempt things moſt hazardous, and unlikely to be attained, if the intrails diſſuaded them from the former, or encouraged them to the latter.

Divination

Divination by birds was very antient. It was improved by *Calchas*, and at length arrived at ſuch perfection, that it ſwallowed up the reſt. The Grecian Augurs, or Οἰωνοπώλοι, were cloathed in white, with a crown of gold upon their heads, when they made obſervations. They kept their faces towards the north, the eaſt being upon their right hand, and the weſt upon their left. Omens appearing in the weſt were accounted fortunate; the weſtern, on the contrary, were unlucky. Birds were fortunate, or otherwiſe, by their own nature, or by the place and manner of their appearance. The eagle flying from the right to the left hand, was the beſt of omens. Thus *Priam* deſigning to go to the *Grecian* fleet to redeem *Hector*, begs of *Jupiter* that he would give him aſſurance of his protection, by ſending his beloved eagle. A flight of vultures was very much obſerved, and reckoned unlucky; as were ſwallows, hawks, owls, and crows. Birds were not only ominous, but bees, locuſts, ſerpents, and hares. Eclipſes of the ſun or moon, lightnings and meteors they imagined to portend ſome dire calamity, as alſo earthquakes. *Neptune* was ſuppoſed to be the cauſe of the laſt, and named Ἐννοσίγαιος. Thunder in a clear ſky, and on the right, was a happy ſign.

Lots were of two ſorts, Στιχομαντεία, which was a divination by verſes, which having on pieces of paper, they put into a veſſel, and ſo drew out. Sometimes they took a poet, and opening in one or more places, accepted the firſt verſe they met with for a prediction. Κληρομαντεία was the other ſort, wherein they made conjectures by throwing lots; which uſually were black or white beans, pebbles or dice. Theſe they caſt into a veſſel, and having ſupplicated the gods, drew out. Men received omens from marks on their bodies; from panic fears; palpitations of the heart, eye or any muſcle,

muſcle, or ſneezings. A ſudden and unuſual ſplendor in any houſe was a very fortunate preſage. Thus *Telemachus* in *Homer* deſcribes a prodigy appearing before the victory, which *Ulyſſes* obtained againſt the courtiers of his wife *Penelope*. It was a dreadful preſage when any thing befel the temples, altars or images of the gods. To this place belong all monſtrous births, ſudden deluges, and omens offering themſelves in the way; as the meeting of an eunuch, a negro, ape, bitch with whelps, a ſnake, theſe and many more were eſteemed ſufficient to blaſt their beſt hopes. Hither may be referred, the ſpilling of ſalt, putting their cloaths on wrong, and a thouſand other accidents. Ominous words as they were good or bad, were believed to preſage accordingly. Hence they called δεσμωτηριον, by οἴκημα, Ερινύες, by ϛεμναι Θεαὶ, &c. The way to avert an omen, was either to throw a ſtone at the thing, or kill it outright, if it was an ominous animal, that ſo the evil portended, might fall upon its own head: If it was an unlucky ſpeech, to retort it upon the ſpeaker, with an εἰς κἐφαλην ϛοὶ, tibi in caput redeat. It was cuſtomary to ſpit three times into their boſoms at the ſight of a mad or epileptic perſon, as *Theocritus* informs us.

Beſides the methods of foretelling future events, already mentioned, there were ſeveral others, moſt of which are comprehended under the names of Μαγεῖαι and Επῳδαι, magic and incantations. Magic arts had their origin in *Perſia*, where the magi applied themſelves to the ſtudy of philoſophy, and reſearches into the works and myſteries of nature. They were choſen to ſuperintend divine worſhip, and all religious rites and ceremonies; they attended always upon the kings, to adviſe them in affairs of moment, and were preferred to the higheſt honours, and places of the greateſt truſt.

Νεκρομαντεία,

Νεκρομαντεία, was a divination, in which anſwers were given by a deceaſed perſon. It was ſometimes performed by the magical uſe of a bone, or vein of a dead body; or by pouring warm blood into a carcaſe. Sometimes they raiſed the ghoſts of deceaſed perſons by various invocations and ceremonies: *Ulyſſes*, in the ninth *Odyſſey*, having ſacrificed black ſheep in a ditch, and poured forth certain libations, invites the ghoſts, particularly that of *Tireſias*, to drink of the blood, after which they became willing to anſwer his queſtions. Faſcination deſerves to be mentioned. It was ſuppoſed that ſome malignant influence darted from the eyes of envious and angry perſons, infected the ambient air, and by that means penetrated and corrupted the bodies of animals, and other things. Thoſe who had two papillæ or eye-balls, had the greateſt power. To prevent its effects, certain bracelets or necklaces, compoſed of ſhells, corals and precious ſtones, were uſed; others applied herbs prepared with inchantments and magic, and ſometimes the figure of a man's privities were hung about the necks of children.

CHAP. V.

Of the Grecian Feſtivals.

FESTIVALS were inſtituted upon four accounts; firſt, in honour of the gods, to whom, beſides the worſhip every day paid them, ſome more ſolemn times were ſet apart: Eſpecially if they had conferred any ſignal favour upon the public. 2dly, In order to procure ſome ſpecial favour, for ſeveral feſtivals were deſigned to render the

the gods propitious. In times of peſtilence, famine, or general calamity, the oracles adviſed the conſultants to appoint ſome feſtivals to appeaſe the anger of the deities. 3dly, In memory of deceaſed friends, of thoſe that had done any remarkable ſervice to their country, or died valiantly in defence of it. This was no ſmall encouragement to noble diſpoſitions, when they ſaw that the brave actions of the virtuous did not periſh with them, but their memories held ſacred by ſucceeding generations. 4thly, Feſtivals were inſtituted as times of reſt and eaſe to labourers; that amid their toil and ſorrow, ſome days of refreſhment might be allowed them. The antients had few or no feſtivals, beſides thoſe after harveſt and vintage, then they uſed to meet and make merry, eating and drinking plentifully, which they looked on as a ſort of firſt fruits to the gods: But latter ages multiplied them exceedingly, eſpecially the *Athenians*. The number and frequency of them, did not abate any thing of the ſolemnity, ſplendor and expence of them. The ſhops and courts of judicature were then ſhut up, and nothing but eaſe and pleaſure was to be found.

Potter has collected an account of the feſtivals, and diſpoſed them alphabetically; it is a labour of very little importance, and therefore we ſhall mention but one or two of them. The *Eleuſinian Myſteries* were obſerved every fifth year by the *Athenians* at *Eleuſis* a borough in *Attica*. It was the moſt myſterious and celebrated ſolemnity in *Greece*, whence it is often called, by way of eminence, Μυϛήρια, without any other note of diſtinction; and ſo ſuperſtitiouſly careful were they to conceal the ſacred rites, that if any perſon divulged any part of them, it was accounted unſafe to abide under the ſame roof with him, wherefore he was apprehended as a public offender, and ſuffered death.

death. Every thing contained a myſtery; *Ceres* was not called by her own name, but Ἄχθεια, expreſſing her grief for her daughter. Perſons of both ſexes and all ages were initiated at this ſolemnity. Nor was it a thing indifferent whether they would be ſo or not; for the neglect of it was looked upon as a crime of a very heinous nature, ſo that it was one part of *Socrates*'s accuſation. The initiated were ſuppoſed to live in a ſtate of greater happineſs and ſecurity than other men; being under the immediate care and protection of the goddeſſes: Nor did the benefit of it extend only to this life, but after death they enjoyed far greater degrees of felicity than others. Since the benefits of initiation were ſo vaſtly great, no wonder they were very cautious what perſons they admitted. Such as were convicted of witchcraft, or any other heinous crime, were debarred from theſe myſteries: And though in latter ages, all perſons, barbarians excepted, were admitted, yet in the primitive times none were allowed but members of the *Athenian* commonwealth. Hence when *Hercules*, *Caſtor* and *Pollux*, deſired to be initiated, they were firſt made citizens, and admitted to the leſſer myſteries. Theſe ſerved as preparatives to the greater. They purified themſelves thus: they kept themſelves chaſte and unpolluted nine days, then came and offered ſacrifice and prayers, wearing crowns and garlands of flowers; under their feet, they wore the ſkin of a victim ſacrificed to *Jupiter*. About a year after, having ſacrificed a ſow to *Ceres*, they were admitted to the greater myſteries, the ſecret rites of which were revealed; whence they were called ἔφοροι, and ἐπόπται. The manner of the initiation was thus: The candidates being crowned with myrtle, had admittance by night into the myſtic temple. At their entrance, they purified themſelves, by waſhing their hands

hands in holy water, and after admoniſhed to preſent themſelves with minds pure and undefiled. Then the holy myſteries were read to them out of a book: the prieſt who initiated them, propoſed certain queſtions, to which they returned anſwers. This done, ſtrange and amazing objects preſented themſelves; the place where they ſtood ſeemed to ſhake round them; now appearing bright and reſplendent with radiant fire, then covered with darkneſs and horror; and ſometimes terrible apparitions aſtoniſhed the trembling ſpectators. The being preſent at theſe ſights was called Αὐτοψία. The perſon who attended at initiation was named Τερφάντεις, he was a citizen of Athens, and held his office during life. This feſtival was celebrated in the month *Boedromion*, and continued nine days, beginning upon the fifteenth and ending the twenty third: During which time it was unlawful to arreſt any man, or preſent any petition; thoſe who offended were fined a thouſand drachms, or put to death.

The *Panathenæa*, was a feſtival in honour of *Minerva*, the protectreſs of *Athens*. There were two of this name, the greater was held once in five years, beginning upon the twenty-ſecond of *Ecatombæon*; the leſſer was kept upon the twenty and twenty-firſt of *Thargelion*. In the laſt were three games managed by three preſidents elected out of the ten tribes. On the firſt day at even was a race with torches, at which firſt footmen, and after horſemen contended. The next was a gymnical exerciſe, and the laſt a muſical contention. Beſides theſe there was a certain dance called *Pyrrichia*, performed by young boys in armour, in imitation of *Minerva*, who in triumph over the vanquiſhed *Titans*, danced in that manner. In the greater feſtival was carried the ſacred Πέπλος, or garment; it was of a white colour without

ſleeves,

ſleeves, and embroidered with gold: Upon it were deſcribed the atchievements of *Minerva*, eſpecially thoſe againſt the giants: *Jupiter* alſo, and the heroes, with all ſuch as were famous for exploits, had their effigies in it.

CHAP. VI.

Of the Grecian Games.

THERE were four public and ſolemn games, which were peculiarly termed ἱεροὶ, or ſacred; partly from the eſteem they had all over Greece, and partly becauſe they were inſtituted in honour of the gods, and deified heroes, and always began with ſacrificing to them, and concluded with the ſame. Such as obtained victory in any of theſe, eſpecially the *Olympic*, were univerſally honoured, nay almoſt adored: At their return home they rode in a triumphal chariot into the city, the walls being broken down to give them entrance: Preſents were made them; they had the firſt place at all ſhows and games, and were ever after maintained at the public charge. Happy was that man that could obtain but a ſingle victory; if he merited repeated rewards, he was thought to have attained to the utmoſt felicity of human nature: But if he came off conqueror in all the exerciſes, he was elevated above the condition of men. Nor did their honours terminate in themſelves, but extended to their city and relations. Certain perſons were appointed to take care that all things were performed according to cuſtom, to decide controverſies, and adjudge the prizes. After ſentence was paſſed, a public herald

rald proclaimed the name of the victor. The exerciſes were called by a general name, Πένταθλον, *Quinquertium*, and conſiſted of five: it muſt be obſerved that *Pentathlon* was a common name for any five ſorts of exerciſes performed at one time. 1. Δρομος, or running, was in great eſteem among the antient *Greeks*. *Homer* tells us, that ſwiftneſs is one of the moſt excellent endowments man can be bleſſed with. Indeed, thoſe exerciſes that conduced to fit men for war, were more eſpecially valued: Swiftneſs therefore was looked upon as an excellent qualification in a warrior, becauſe it ſerves for a ſudden aſſault, or a nimble retreat, and therefore it is not to be wondered that the conſtant character which *Homer* gives of *Achilles*, is πὸδας ὠκυς, ſwift of foot. The courſe was called *Stadium*, containing 125 paces. 2. Αλμα, or leaping; this they ſometimes performed with weights upon their heads and ſhoulders, or in their hands. 3. Πὶψις, throwing or darting was various; ſometimes with a javelin, rod, or other inſtrument of large ſize, which they threw out of their naked hands, or by the help of a thong tied about the middle of it. 4. Δὶσκος, was a quoit of ſtone, braſs or iron, this was hurled in the manner of a bowl by the help of a thong. It was of different figures and ſizes, ſometimes ſquare, but uſually broad. The σολος was ſpherical. 5. Πυγμικὴ or boxing; the combatants had in their hands balls of ſtone or lead, and their arms defended by thongs of leather, called ceſtus. Thoſe that prepared themſelves for this exerciſe, uſed all the meats that were remarkably nutritive, to render them corpulent, the better to endure blows. 6. Παλὴ, or wreſtling; they never encountered till they had well rubbed their joints and members, fomented and ſuppled them with oil, whereby ſtrains were prevented. The victory was adjudged to him who

gave

gave his antagoniſt three falls. The *Pancratium* conſiſted of boxing and wreſtling, the combatants threw themſelves down and continued the fight upon the ground, by pinching, biting, ſcratching and all manner of ways annoying their adverſary, whereby it came to paſs, that the weaker often obliged the ſtronger to yield. Horſe-races were performed by ſingle horſes, or by two; on one they rode, and leapt upon the other at the goal. Chariots were drawn by two, three, four or more horſes. Beſides theſe, there were other exerciſes, wherein muſicians, poets and other artiſts contended. But of all the games, the *Olympian* were the moſt celebrated. They were held at *Olympia*, a city of *Elis*. The moſt common opinion is, that they were firſt inſtituted by *Hercules*, in honour of Olympian Jove, out of the ſpoils taken from *Augeas*, king of *Elis*, whom he dethroned and plundered, on being defrauded of his reward, for cleanſing his ſtables. They were either wholly laid aſide, or very little frequented till the time of *Iphitus*, who revived them, 408 years after the *Trojan* war. After this, they were neglected until the time of *Chorœbus*, who lived in the twenty-eighth Olympiad after *Iphitus*: They continued to be regularly celebrated from that time. The care of the games belonged to the *Eleans*; until the fiftieth Olympiad, a ſingle perſon preſided, then two were appointed; in the 103 Olympiad, the number was increaſed to twelve. To prevent all unjuſt practices, they were obliged to take an oath, that they would act impartially, receive no bribes, nor diſcover the reaſon for which they diſliked or approved any of the contenders. At the ſolemnity they ſat naked, having before them the victorial crown, till the exerciſes were ended, and then it was preſented to whomſoever they adjudged it. Women were not allowed to be preſent. All ſuch as deſigned

to

to contend, were obliged to repair to the public *Gymnaſium*, at *Elis*, ten months before the ſolemnity, where they prepared themſelves by continual exerciſes. No man that had omitted this, was allowed to put in for any of the prizes: No apology, how reaſonable ſoever, was admitted. No perſon that was a notorious criminal, or nearly related to ſuch, were to be competitors. If any one was convicted of bribing his adverſary, a ſevere fine was laid upon him. The order of wreſtles was appointed by lots. A ſilver urn being placed, little pellets about the ſize of beans were put in, upon every one of which was engraved a letter, and the ſame letter belonged to every pair: If the numbers were not even, he that happened to have the odd pellet, wreſtled laſt of all with him that had the maſtery: This was accounted the moſt fortunate chance that could be, becauſe the perſon was to encounter one already wearied, himſelf being freſh, and in full ſtrength.

The *Pythian* games were celebrated at *Delphi*, in honour of *Apollo*; at firſt they were held but once in nine years, but after every fifth year, according to the number of the Parnaſſian nymphs, that came to congratulate Apollo, and bring him preſents after his victory. The rewards were either apples, or garlands of laurel. There was a ſong, and alſo a dance, wherein the fight of Apollo and Python was repreſented. In the 48th Olymp. the *Amphyctiones* who were preſidents of theſe games, introduced flutes, but were ſoon laid aſide, as fitter for funeral ſolemnities. They added too the Gymnic exerciſes uſed in the Olympic games, and changed the prizes which before were of value, for garlands.

The *Nemean* games were ſo called from *Nemea*, a village and grove between the cities of *Cleonæ* and *Phlius*, where they were celebrated every third year.

year. The exerciſes were chariot-races, and all the parts of the *Pentathlon*. Preſidents were elected out of *Corinth*, *Argos* and *Cleonæ*, and apparelled in black, becauſe the games were a funeral ſolemnity, held in memory of *Opheltes*, otherwiſe called *Archemorus*. He was the ſon of a king of Nemea, or Thrace, and nurſed by *Hypſipile*, who leaving the child in a meadow, while ſhe went to ſhew the beſiegers of *Thebes* a fountain, at her return found him dead, and a ſerpent folded about his neck. The captains, to comfort Hyſipyle, inſtituted theſe games. Others aſcribe them to *Hercules*. The victors were crowned with parſley.

The *Iſthmian* games, being celebrated on the Corinthian Iſthmus, were thence denominated. It is not agreed on what occaſion, or by whom they were began. The *Eleans* were the only nation of Greece that abſented themſelves, becauſe of a curſe pronounced on them by *Molione*. They were obſerved every fifth year, and held ſo ſacred, that when they had been intermitted, through the tyranny of *Cypſelus*, king of Corinth, after his death, the Corinthians to renew the memory of them, were at great pains and expence. The victors had at firſt pine-leaves, after parſley was given, the ſame as in the Nemean games, but in theſe it was freſh, and in the Iſthmian withered and dry.

CHAP.

CHAP. VII.

Of the Greek Year.

THE firſt improvement and ſtudy of aſtronomy is generally aſcribed to the Grecian colonies inhabiting *Aſia*. Before the time of *Thales*, the Greeks were entirely ignorant of the motions of the heavenly bodies; the firſt ſolar eclipſe was obſerved by Thales in the forty-eighth Olympiad. In the ninetieth Olympiad an eclipſe of the moon proved fatal to *Nicias*, and the Athenian army, who knew not the reaſon of it. *Herodotus* ſeems wholly unacquainted with this part of learning, whence he deſcribes the ſolar eclipſes after the poetical manner, by the diſappearance of the ſun, and his leaving his accuſtomed ſeat in the heavens, never mentioning the moon's interpoſition. From hence it appears that they had no meaſure of time, for though it be eaſy from the return of the ſeveral ſeaſons of Spring, Summer, Autumn and Winter, to diſcover that a year is already paſt, yet to determine the exact number of days, wherein theſe viciſſitudes happen, and again, to divide them into months, anſwering the motions of the moon, requires much ſtudy and obſervation. Hence, in the heroical ages, the years were numbered by the returns of ſeed-time and harveſt, and the ſeveral ſeaſons of labouring and reſting. The day was not diſtinguiſhed into certain and equal portions, but meaſured rudely and inaccurately by the acceſs and receſs of the ſun, as we find in *Homer*. In another place of that poet, *Achilles* is introduced dividing the day, not into hours, which were the invention of poliſhed ages, but into the more obvious parts, of morning, noon and afternoon.

Neither were they more accurate in diſtinguiſhing the ſeveral parts of time, till they learned the uſe of the ſun-dial, and the pole, and the twelve parts of the day, from the *Babylonians*, as *Herodotus* tells us. Yet in *Homer*'s time lunar months ſeem to have been in uſe, as alſo a certain form of years, as appears from the 14th Odyſſy. But there was no form wherein the ſolar and lunar revolutions were regularly fitted to each other: For *Thales* having ſpent conſiderable time in the obſervation of the celeſtial bodies, and finding that the lunar revolutions never exceeded thirty days, he appointed twelve months of thirty days each, whereby the year was made to conſiſt of 360 days. Then in order to reduce theſe months to an agreement with the ſun, he intercalated thirty days, at the end of every two years, of the aboveſaid months. There were other improvements of the Greek calendar made by *Solon*, *Meton*, *Callippus* and *Hipparchus*. There is a great perplexity and diſagreement in the months and other computations; becauſe the years of different nations were not begun at the ſame time. The *Roman* January, which was their firſt month, fell in the depth of winter. The *Arabians* and others began their year in the ſpring. The *Macedonians* reckoned *Dius* their firſt month, from the autumnial Æquinox. The antient *Athenian* year began after the winter Solſtice; but the more modern Athenians computed from the firſt new moon after the ſummer ſolſtice. Hence they are exceedingly miſtaken, who make the Roman *January*, to anſwer the Attic *Gamelion*, or the Macedonian *Dius*. The Athenians, whoſe year is chiefly followed by antient authors, after their calendar was reformed by *Meton*, began their year upon the firſt new moon after the ſummer ſolſtice. Their year was divided into twelve months, which contained thirty and twenty-

twenty-nine days alternatively. Every month was divided into three decads of days, the firſt was μηνὸς ἀρχομένυ, or ἱσαμένυ, the ſecond day, ἱσαμένυ δευτέρα, τρίτη, &c. The ſecond decad, which was the eleventh day, was called πρώτη μεσοῦντος, δευτέρα μεσοῦντος, τρίτη, &c. The third decad, which began the twenty-firſt, was called φθίνοντος δεκάτη, φθίνοντος ἐννάτε, ογδόη, &c. to Ενα καί νέα the thirtieth. The names of the Attic months, were, 1. Εκατομβαιών, and anſwered in the Roman year, to the latter part of June and the beginning of July. 2. Μεταγειτνίων. 3. Βοηδρομιών. 4. Μαιμακτηριών. 5. Πυανεψιών. 6. Ανθεσηριών. 7. Ποσειδεών. 8. Γαμηλιών. 9. Ελαφηβολιων. 10. Μυνυχιών. 11. Θαργηλιών. 12. Σκιρροφοριών.

CHAP. VIII.

Of the Military Art among the Grecians.

THE antient Grecians, like moſt other nations in their infancy, were wholly unacquainted with the more modern and more refined arts of peace and war. Perſons of the higheſt birth and quality, and who were imagined to be deſcended from the immortal gods, had little other buſineſs to employ their hours, beſides tilling the earth, or feeding their flocks and herds; and the rapine of theſe, or ſome other petty concerns, was looked on as a generous and heroic exploit, and occaſioned moſt of the wars ſo famous in their ſtory. *Achilles* in *Homer* tells *Agamemnon*, that it was purely to oblige him, he had engaged in ſo long and dangerous a war againſt the *Trojans*, from whom he had never received any juſt cauſe of

quarrel, having never been deſpoiled of his oxen, or horſes by them. And the ſimplicity of their conduct may be evinced, as from ſeveral other inſtances, ſo by thoſe eſpecially, where *Achilles*, *Hector* and *Ajax* are introduced, oppoſing themſelves to vaſt numbers, and by the force of their own valour, putting to flight whole ſquadrons of their enemies. Nor is the poet to be thought blameworthy, or to have tranſgreſſed the rules of probability in ſuch relations; which though ſtrange and incredible in our days, were no doubt accommodated to the manners of the times, of which he wrote. However, in the revolution of a few years, *Greece* became the celebrated mother of the braveſt and moſt experienced ſoldiers in the world. Their armies conſiſted of free denizens, who were obliged at a certain age, to appear in arms at the ſummons of the magiſtrate. Unleſs in caſes of extreme danger, ſlaves and mercenaries were never employed. The levy, among the primitive Grecians, was made by lots; whence *Mercury* in *Homer*, pretending to be one of the ſons of *Polyctor* the myrmidon, adds, that he was appointed by lot to follow *Achilles* to the Trojan war. The ſoldiers were all maintained at their own expences, no name was more opprobrious than that of mercenary, it being looked upon as a diſgrace to any of ingenuous birth and education to receive wages. The *Carians* were the firſt that ſerved in Greece for pay, and have thereby rendered their name infamous to poſterity. *Pericles* introduced the cuſtom of paying ſoldiers, to ingratiate himſelf with the commonalty. The ordinary method of raiſing this money, was by impoſing a tax on the ſtate, whereby all perſons contributed according to their eſtate. But this was done only when the public treaſury was exhauſted, and the conſtant revenues from tributary cities,

cities, public lands, woods, mines, or from fines and amerciaments, were not ſufficient to defray the charges of the war. In caſes of greater neceſſity, the richer citizens of *Athens* were obliged to extraordinary contributions, and there appears to have been a generous and laudable emulation among the men of quality in that city, who voluntarily offered more than was required of them, for the honour and preſervation of their native country. Confederate wars were ſupported at the common charge of all the allies, every one ſending a proportion of men, as we find practiſed in the Trojan war. The main body of the army conſiſted of footmen, the reſt, ſome on chariots, ſome on horſeback. The foot was of three ſorts. 1. Ψιλοὶ, light-armed men, who fought with arrows and darts, or ſtones and ſlings, annoying their enemies a a diſtance. In honour and dignity they were inferior to the Ὁπλίται, or heavy-armed, who engaged with broad ſhields and long ſpears; and therefore, when *Teucer*, in *Sophocles*, quarrels with *Menelaus*, he is ſcoffingly reproved by him in this manner, Ὀτοξότης, "this archer "ſeems to himſelf to be ſomebody." 3. Πελτασταὶ, though frequently comprehended under the Ψιλοὶ, as oppoſed to the Ὁπλίται, were a middle ſort between both, being armed with ſhields and ſpears, but far inferior in bigneſs to thoſe of the heavy-armed men. The name is taken from the narrow ſhields, called Πέλται.

The horſemen among the antient Grecians were not very numerous, being only ſuch as were poſſeſt of eſtates; ſo that at Athens and Sparta, the ἱππεῖς were the ſecond order in the ſtate. Who firſt inſtructed mankind in the art of horſemanſhip is not agreed, Neptune is ſuppoſed the firſt creator of this animal, and hence the various epithets applied to him, Ἱππιος, Ἱππαρχος,

Ἱππηγέτης, Ἱπποκόμος. It was at firſt very rude, they not underſtanding the uſe of reins and bits, but governed them only by a rope or ſwitch, and the accent of their voice. Saddles and ſtirrups are later inventions. The *Lapithæ*, who flouriſhed about *Hercules*'s time, were the firſt who attempted to ride upon horſes, a thing ſo ſtrange, that the Grecians who viewed them, imagined them to be monſters, compounded of the different ſhapes of men and horſes: Whence the fables of the *Centaurs* and *Hippo-centaurs*. And it is more than probable, that at the time of the Trojan war, the cuſtom of riding and fighting upon horſeback was not commonly received by the Greeks, ſince the heroes of Homer, are always introduced into the battle in chariots, and never on horſeback.

The chariots of princes and heroes were not only contrived for ſervice, but ornament; being richly emboſſed with gold and other metals, as that of *Rheſus* in Homer; they had likewiſe curious hangings, called Πέπλοι, and ἅρματα εὖ πεπυκασμένα. The chariots in Homer are drawn for the moſt part by two horſes coupled together; that of *Achilles* had no more, the names of his horſes being only *Xanthus* and *Balius*. To theſe they added ſometimes a third, which was not coupled with the other two, but governed with reins, and therefore termed ζειραῖος; but in Homer παρήορος. However, in the eighth iliad, *Hector*'s chariot ſeems to be drawn by four horſes, but ſome antient critics will have the two former to be no more than epithets, becauſe he after ſpeaks to them in the dual number. Every chariot carried two men, hence named δίφρος, one was called ἡνίοχος, becauſe he governed the reins, which in thoſe days, was no ſervile or ignoble office, but frequently undertaken by men of quality, for we find

find *Neſtor*, *Hector* and ſeveral others of note employed in it. Yet the charioteer was inferior, if not in dignity, yet in ſtrength and valour to the warrior, called Παραιβάτης, and had the command of the other, and directed him which way to drive. When he came to encounter in cloſe fight, he alighted out of the chariot, as we find every where in Homer, and the reſt of the Poets. Αμφίπποι ſometimes by miſtake, or corruption, called ἄνιπποι, were ſuch as for conveniency had two horſes, on which they rode by turns: this was practiſed in the heroical times. The horſes were armed, ſome light, others heavy; they bedecked them alſo with various ornaments, with bells, cloathing of tapeſtry, embroidery, and other curious work.

We are told that the firſt perſon who put on armour was *Mars*, and perhaps for no other reaſon was honoured with the title of god of war: It being very frequent for the heathens to acknowledge their obligations to the contrivers of any profitable invention, by inſerting them into the number of their deities. The workman employed by *Mars* was *Vulcan*, at that time a maſter-ſmith in the iſle of *Lemnos*, and ſo eminent in his profeſſion, that poſterity advanced him among the gods. But his countrymen the *Lemnians* were not ſo fortunate, for they ſtand repreſented to all ages, as the common enemies of mankind, and branded with characters of infamy for that execrable and pernicious device. Whence the poets have fixt on them the name of Σίντειϛ, for the *harm* they did to mankind. The arms of the primitive heroes were of braſs; *Heſiod* tells us, there was no ſuch thing as iron in thoſe ages. All ſorts of inſtruments, and even their houſes were made of it. In latter ages, when the world was acquainted with the uſe of iron, artificers

and their occupation ſtill retained their old names; thus χαλκεὺς, denotes an iron-ſmith in *Ariſtotle* and *Plutarch*. Their boots were generally of tin. Gold and ſilver were uſed as graceful ornaments, but the whole armour never compoſed of them. The arms of valiant chiefs were adorned with repreſentations of their exploits, or filled with terrible images of lions or dragons, and made bright and ſhining to ſtrike terror into their enemies. The antient Greeks were always armed, thinking it unſafe to venture abroad without a ſufficient defence. The ſeas were filled with pirates, and the land with robbers, who made a prey of whatever came into their hands, and frequently made incurſions into countries, ſpoiling and depopulating them, and if their force was great enough they drove out the inhabitants, and obliged them to ſeek new ſeats. By men of this profeſſion, *Io*, *Europa*, *Ganymede* and others were ſtolen.

The Helmet, called Κορύς, was compoſed of braſs, or other metals, and very frequently of the ſkins of beaſts, which gave occaſion to theſe different appellations derived from the names of animals, as ἰκτιδέη, ταυρείη, λεοντέη, *&c.* Theſe ſkins they wore with the hair on, and to render them more terrible and frightful, the teeth were placed grinning on their enemies. The fore-part of the helmet was open, for the heroes all entered into battle with faces uncovered. To the ſide was fixt ὀχεὺς, a ſtring, whereby it was faſtened to the warrior's neck. The moſt remarkable part was the creſt, called λόφος or φάλος, ſome make one of theſe the cone, and the other the plume. The creſt was for the moſt part of feathers, or the hair of horſes. A triple creſt was termed, Τρυφάλεια. Καταῖτυξ was when the helmet had no creſt or cone. *Hercules*,

cules, in *Theocritus*, has a lion's ſkin thrown over him, the ſame the heroes wore as badges of their proweſs. Μίτρη, made of braſs, but lined with wool, and worn next the ſkin, under the coat of mail. Ζώμα, or ζωστὴρ, reached from the knees to the belly. But the latter of theſe names is more frequently taken for the belt ſurrounding the reſt of the armour. Θώραξ conſiſted of two parts, one of which was a defence to the back, the other to the belly; the extreme parts of it were termed πτέρυγες, the middle γύαλα. The ſides were coupled together with a ſort of buttons. Ημιθωράκιον was the breaſt-plate. The Thoraces were not all of the ſame ſtuff; ſome were made of line, or hemp twiſted into ſmall cords, and cloſe ſet together, this was the λινοθώρηξ of Homer. Κνημῖδες, or greaves, were of copper or other metal, to defend the legs. It is probable theſe were at firſt either peculiar to the *Grecians*, or at leaſt more generally uſed by them than any other nation, becauſe we find them perpetually called by Homer ἐϋκνήμιδες Αχαιί. Χείρεις, were guards for the hands. Ασπις, a buckler, at firſt of wicker, but after of hides, fortified with plates of metal. Ομφαλὸς, a boſs, jutting out in the middle of the buckler. Τελαμὼν, a thong or rod of metal, reaching acroſs it, whereby they hung it upon their ſhoulders. It appears from the cuſtom of carrying dead ſoldiers out of the field of battle upon their bucklers, they muſt have been very large. *Homer* calls them ἀμφιβρότας, *of the ſame ſize with a man.* The principal offenſive weapons were ἔγχος and δόρυ, the ſpear or pike, the head, αἰχμὴ, was of metal. Ξίφος, a ſword, which hung in a belt put round the ſhoulders. Αξίνη, a ſort of pole-ax. Κορύνη, was an iron club. The bows and arrows are well known.

In drawing bows the primitive Grecians did not pull back their hand towards the right ear as now, but placing their bow directly before them, returned their hand upon their right breasts. *Lycurgus* ordered the *Lacedæmonians* to cloath their soldiers with scarlet, that the stains of blood might not so soon be discovered, and they discouraged. Every one carried his own provisions, which were, for the most part, of salt meat, cheese, olives, onions, *&c.* The different divisions of the Grecian army are neither very useful, nor easily remembered by a learner, we shall therefore pass on to their manner of making peace and war.

They always published a declaration of their injuries before they engaged in any war; thus *Ulysses* and *Menelaus* were dispatched to *Troy* to demand restitution, before the Greeks confederated against that state. Ambassadors were usually persons of great worth, and held sacred and inviolable, and always attended by the Κήρυκες, or heralds. *Ulysses*, in *Homer*, when cast upon foreign and unknown coasts, usually sends an herald to protect the men deputed to make discovery of the country and its inhabitants; persons of that condition being reverenced even in barbarous nations, except some few, as among the *Lastrygones* or *Cyclopes*, in whom all sense of humanity was extinguished. They carried a staff in their hands of laurel and olive, round which two serpents, without their crests erected, were folded, as an emblem of peace and concord. Leagues were of three sorts. 1. A bare σπονδὴ, συνθήκη, εἰρήνη, or peace, whereby both parties were obliged to cease from all acts of hostility. 2. Επιμαχία, whereby they obliged themselves to assist one another, in case they should be invaded. 3. Συμμαχία, whereby they covenanted to assist one another, as well when they

they made invaſions upon others, as when themſelves were invaded, and to have the ſame friends and enemies. All theſe covenants were ſolemnly confirmed by mutual oaths. Though the poſture of affairs appeared ever ſo inviting, yet it was held no leſs impious than dangerous to march againſt the enemy until the ſeaſon favoured their enterprize; for, being extremely ſuperſtitious in the obſervation of omens and days, till thoſe became fortunate they durſt attempt nothing.

Of the Grecian camps, it may be obſerved, that the moſt valiant ſoldiers were placed at the extremities, the reſt in the middle, that the ſtronger might be a guard to the weaker, and ſuſtain the firſt onſets, if the enemy endeavoured to force their intrenchments. Thus we find *Achilles* and *Ajax* poſted at the ends of the Grecian camp before Troy, as bulwarks on each ſide, the reſt of the princes had their tents in the middle.

When they deſigned to continue long, they contrived a place, where altars were erected to the gods. Public aſſemblies were called together in the ſame place, and courts of juſtice held there. If they apprehended any attack upon their camp, it was uſual to fortify it with a trench and wall on both ſides, whereon they erected turrets. Thus the Greeks, in Homer, were forced to defend themſelves in the ninth year of the Trojan war, when Achilles refuſed to aſſiſt them; whereas till that time they had wanted no fortifications, but immured the Trojans within their own walls.

Before they joined battle, the ſoldiers always refreſhed themſelves with victuals, eating and drinking plentifully; then they were drawn up in order of battle, the infantry was in the rear, and the horſe in front. The general harangued

them, and they offered ſacrifices for their good ſucceſs. The antient ſignals of engagement were lighted torches thrown from both armies; theſe being laid aſide, ſhells of fiſhes ſucceeded, which they ſounded in the manner of trumpets. Homer reſembles the military ſhouts to the noiſe of torrents rolling with impetuous force from mountains into the ſubjacent vallies. It was the part of a good ſoldier's and commander's character to have a loud voice, hence the heroes are commended for being Βοὴν ἀγαθοι. Antiently generals fought at the head of their armies: In wiſer ages this practice was laid aſide, as the event of a battle depends very much on the preſervation of the commander. A ſingle combat often decided quarrels; of this antiquity is full of inſtances. Homer ſpeaks of κρόσσαι, which ſome interpret κλίμακες, or ſcaling-ladders, but more properly, the pinnacles of towers, for the ancients did not know the methods of fortification.

The dead bodies of enemies were treated in a very indecent and inhuman manner, disfiguring and ſtabbing their carcaſſes, and expoſing them to ſcorn and ignominy. Which cruel and barbarous practice was not reformed at the *Trojan* war, as appears from divers inſtances in the *Iliad:* None of which is more remarkable than that of *Hector*, who lay unburied many days, was dragged round Troy's walls, and *Patroclus*'s ſepulchre, and ſuffered all ſorts of indignities. Their tombs were adorned with inſcriptions, ſhewing their names, and ſometimes their parentage and exploits. Their arms were likewiſe fixt upon them, and the badge of whatever other profeſſion they had borne. *Elpenor* appearing in the ſhades below to *Ulyſſes*, intreats him to place the oar he

uſed

uſed to row with, upon his tomb, and to caſt his arms into the funeral pile.

The booty conſiſted of priſoners and ſpoils. Homer's heroes no ſooner gain a victory, but without delay they ſeize their armour; however, inferior ſoldiers were not ordinarily permitted this liberty. Whatever was taken was brought to the general, who had the firſt choice, and the remainder divided among ſuch as ſignalized themſelves, and the reſt allotted equal portions. Thus in the Trojan war, when the captive ladies were to be choſen, *Agamemnon* in the firſt place took *Aſtynome*, *Chryſes*'s daughter; next *Achilles* had *Hippodamia*, daughter to *Briſes*; then *Ajax* choſe *Tecmeſſa*, and ſo on: Whence *Achilles* complains of *Agamemnon*, that he had always the beſt of the booty, himſelf who ſuſtained the burden of the war, being content with a ſmall pittance. The ſoldiers reſerved whatever was of extraordinary value for their general; ſo *Ulyſſes*'s company always honoured him with the choiceſt part of what they took. An offering of the ſpoils was always made before any diſtribution; and ſometimes the enemies armour was hung up in the temples. This cuſtom was very antient, and univerſally received, not in Greece alone, but moſt other countries: Hence *Hector* promiſes to dedicate his enemies armour in *Apollo*'s temple, if he would vouchſafe him victory. But leſt in ſudden tumults theſe arms might be injurious, they were rendered unfit for ſervice. There was no conſtant method of correcting ſoldiers among the Greeks, it was left to the diſcretion of their commanders, only in ſome few caſes the laws made proviſion. Beſides the reward of valour already mentioned, private ſoldiers were put into offices, and large preſents were made; thus *Telamon* being the firſt that gained the top of *Troy*'s walls,

walls, when beſieged by *Hercules*, had the honour to have *Heſione* the king's daughter for his captive; *Theſeus* was preſented, by the ſame hero, with *Antiope* the *Amazonian* queen, for his ſervice in the expedition againſt the *Amazons*. The poets frequently introduce commanders animating ſoldiers with promiſes of this nature: Thus *Agamemnon* animates *Teucer* to behave courageouſly, by aſſuring him of a conſiderable reward, when the city was taken.

To whom the world is obliged for the invention of ſhips, is, like all things of ſuch antiquity, uncertain. There are divers perſons who ſeem to make equal pretences to this honour; ſuch as *Prometheus*, *Neptune*, *Janus*, *Atlas*, *Hercules*, *Danaus*, &c. The firſt ſhips were built without art or contrivance, and had neither ſtrength nor durableneſs, beauty nor ornament, but conſiſted only of planks laid together, and juſt ſo compacted as to keep out the water: In ſome places they were nothing but hulks of trees made hollow, and called σκάφη. When ſhips were brought to a little more perfection, and increaſed in bigneſs, the ſight of them ſtruck the ignorant people with terror and amazement; for it was no unuſual ſurprize, to behold great floating caſtles, full of living men, and with wings, as it were, expanded, flying upon the ſea. What elſe could give occaſion to the fiction of *Perſeus*'s flight to the *Gorgons*, who, as *Ariſtophanes* expreſsly tells us, was carried in a ſhip? What other original could there be for the famous ſtory of *Triptolemus*, who was feigned to ride on a winged dragon, only becauſe in the time of a dearth at Athens, he ſailed to more fruitful countries, to ſupply the wants of the people? Or to the fable of the winged horſe *Pegaſus*, who was nothing but a ſhip of that name with ſails? Nor was there any other ground for

for the ſtories of griffins, or of ſhips transformed into birds and fiſhes, which we frequently meet with in the ancient poets. So acceptable to the firſt ages of the world were inventions of this nature, that whoever made any improvements in the art of navigation, built new ſhips of forms better fitted for ſtrength or ſwiftneſs, diſcovered countries untraced by former travellers, were thought worthy of the greateſt honours, and, like other benefactors of mankind, aſcribed into the number of deified heroes. They had their inventions alſo conſecrated, and fixt in the heavens. Hence we have the ſigns of *Aries* and *Taurus*, which were nothing but two ſhips, the former tranſported *Phryxus* from *Greece* to *Colchos*; the latter, *Europa* out of *Phœnicia* into *Crete*. *Argo*, *Pegaſus* and *Perſeus*'s whale, were new ſorts of ſhips, which being had in great admiration by the rude and ignorant mortals of thoſe times, were, in memory of their inventors, tranſlated among the ſtars, and metamorphoſed into conſtellations by the poets of thoſe or ſucceeding ages.

Ships of burden were uſually orbicular, having large and capacious holds to contain the greater quantity of victuals and other neceſſaries. Thoſe uſed for war were longer, μακραὶ, and conſequently, better fitted for expedition. Men of war, though not wholly deſtitute of ſails, were chiefly rowed, that they might be the more able to tack upon any advantage, whereas veſſels governed by ſails, being left to the mercy of the winds, could not be managed by ſo ſteady a conduct. They had one, two, three, or more banks of rowers, and were denominated accordingly. In ſome ſhips there were two prows and two ſterns, as was that of *Danaus*, adorned by *Minerva*, when he fled from *Ægypt*. It was cuſtomary to beautify

beautify this part with gold and various ſorts of paint and colours. In the primitive times red was moſt in uſe, hence *Homer*'s ſhips are dignified with the titles of μιλτοπάρῃοι and φοινικοπάρῃοι. The blue, or ſky-blue, was frequently made uſe of, as reſembling the colour of the ſea, κυανόπρωροι. The κόρυμβα of Homer, means the ornaments of the prow. Ships of war had hatches, which thoſe of burden had not. At the time of the Trojan war, ſoldiers uſed to fight on the foremoſt and hindermoſt decks, and therefore, whenever we find *Homer* ſpeaking of ἰκρία νηός, we are to underſtand him of thoſe parts, which alone uſed to be covered in thoſe days.

Formerly there were no ranks of ſeamen, but the ſame perſons were employed in the duties, which, in later ages, were executed by divers to whom they gave the ſeveral names of rowers, mariners and ſoldiers: Whereas at firſt, the ſame men laid down their arms to labour at the oar. Their courſe was directed by the heavenly bodies, as from them they alſo prognoſticated the ſeaſons. The principal ſtars uſed, were *Arctūrus*, the *dog-ſtar*, *Orion*, *Hyades*, &c. The *Phœnicians* we find to have been directed by *Cynoſura*, or the leſſer bear-ſtar. When they arrived at any port where they deſigned to land, the firſt thing they did, was to run their ſhips backwards upon their hind decks, in order to tack about and keep their heads to the ſea. Where a harbour was not convenient by nature, they made it ſo by art, caſting up vaſt heaps of earth in the form of a ſemicircle, and with arms of a vaſt length extended into the ſea, called ἀκταὶ, as in *Homer*, who ſpeaks thus of the *Phorcynian* harbour. Ὄρμοι were partitions built of ſtone, under which veſſels lay covered. In times of war, they defended themſelves with fortifications on both ſides, but in a different

different manner; towards the land, they made a ditch and parapet, in the form of a ſemi-circle, and extended it from one point of the ſea to the other. Towards the ſea, or within it, they fixt great piles of wood, before theſe, the veſſels of burden were placed in ſuch order, as to ſerve for a wall, and around the ſhips the ſoldiers placed their tents.

CHAP. IX.

Of the Grecian funerals.

PLUTO was the firſt who inſtructed the Grecians in the manner of performing their laſt offices to the deceaſed; which gave occaſion to the inventors of fables, to aſſign him a vaſt and unbounded empire in the ſhades below, and conſtitute him ſupreme monarch of all the dead. And, ſince there is ſcarce any uſeful art, the inventor whereof was not reckoned among the gods, no wonder if he who taught the rude and uncivilized ages, what reſpect, what ceremonies were due to the dead, had the honour to be numbered with the deities of the firſt quality, ſince the duties belonging to the dead, were thought of far greater importance; and the neglect of them, a crime of the blackeſt character: For the dead were ever held ſacred and inviolable, even among the moſt barbarous nations; to defraud them of any due reſpect was a greater and more unpardonable ſacrilege, than to ſpoil the temples of the gods; their memories were preſerved with a religious care and reverence, and their remains honoured with worſhip and adoration. The care

of

of their funerals was looked upon as a debt ſo ſacred, that ſuch as neglected to diſcharge it, were thought accurſed. No wonder if they were thus ſolicitous about the interment of the dead, ſince they were ſtrongly poſſeſſed with an opinion, that their ſouls could not be admitted into the Elyſian ſhades, but forced to wander deſolate and without company, till their bodies were committed to the earth; and if they never had the good fortune to obtain human burial, the time of their excluſion from the common receptable of the ghoſts, was no leſs than an hundred years; whence, in moſt of the poets, we meet with paſſionate requeſts of dying men, or their ghoſts after death, for this favour. This was the reaſon why of all imprecations, the greateſt was to wiſh, that a perſon might be ἄταφος; and of all forms of death the moſt terrible was, that by ſhipwreck, when the body was ſwallowed up by the deep. Wherefore, when they were in danger of being caſt away, it was cuſtomary to faſten to ſome part of the body, the moſt precious of all their ſtores, with a direction to thoſe who firſt found their dead corpſes, to give them human burial, proffering what they carried about them for their reward. But though the carcaſe brought no reward, yet was it not therefore lawful to paſs it by, and deny it, what was looked upon as a debt to mankind.

It was not always required, that all the funeral ſolemnities ſhould be nicely performed, which the haſte of travellers, that alighted upon the carcaſe, might oftentimes not permit; but it was ſufficient to caſt duſt or ſoft earth upon it, three times together, and of theſe three handfuls, one, at leaſt, was thrown upon the head. This, in caſes of neceſſity, was enough to gain the ghoſt's admiſſion into *Pluto*'s dominions, and to free ſuch

as

as happened upon their bodies, from the fear of being haunted. Nor was it ſufficient to be honoured with the ſolemn performance of their funeral by their relations, and interred in the ſepulchres of their fathers; the want of which was looked upon by themſelves, and their ſurviving friends, as a very great misfortune, and not much inferior to death itſelf, as appears from innumerable teſtimonies. For this reaſon, ſuch as died in foreign countries had uſually their aſhes brought home, and interred in the ſepulchres of their fathers.

Notwithſtanding all this, there were ſome ſo unhappy as by their actions while alive, or the aggravating circumſtances of their death, to be unworthy of all the funeral rites, and ſome to any funeral at all. Thus public or private enemies; *Homer* has introduced *Ulyſſes* threatening *Socus* therewith; *Hector* likewiſe promiſing the ſame treatment to *Patroclus*, and *Achilles* revenging his cruelty, by the like uſage of him. Such as betrayed or conſpired againſt their country, were deprived of burial; hence *Hector* is introduced by the poet, threatening this puniſhment to all who would not help him in deſtroying the Grecian fleet. Tyrants were likewiſe treated as enemies to their country; *Neſtor*, in *Homer*, tells *Telemachus*, that had *Menelaus* found *Ægiſthus* alive after his murder of *Agamemnon* and tyranny over the *Mycænians*, he would not have vouchſafed him burial; the *Mycænians* were not inſenſible of the wrongs they had ſuffered by him, and, thinking him unworthy of an honourable funeral, caſt him with the adultreſs *Clytemneſtra* out of the city, and there interred them. Such as committed ſelf-murder, forfeited their right to decent burial, and were clancularly depoſited in the ground; for this reaſon *Ajax* the ſon of *Telamon*,

mon, was not reduced to aſhes, as the cuſtom was, but privately interred; it being declared by *Calchas* to be a profanation of the holy element, to conſume in it the bodies of ſuch as had occaſioned their own death. Sacrilegious perſons, and thoſe killed by lightning, were buried apart by themſelves, leſt the aſhes of other men ſhould receive pollution.

When any perſon was ſeized with a dangerous diſtemper, it was uſual to fix over the door a branch of Rhamn and laurel, the former deſigned to keep off evil ſpirits, againſt which it was reputed a ſovereign amulet, and the laurel was joined to it, to render the god of phyſic propitious, who, they thought, could deſign no harm to any place, where he found the monument of his beloved *Daphne*: All ſudden deaths of men were imputed to *Apollo*; whence *Hector* having lain unburied twelve days, and being by the ſpecial favour of heaven preſerved freſh, and free from corruption, *Hecuba* reſembles him to one dead, not of a lingering diſeaſe, but by darts of *Apollo*, or a ſudden death: Thoſe of women was attributed to *Diana*; thus *Achilles* wiſhes that *Briſeis* had been ſnatched away by *Diana*, or ſudden death, rather than be the cauſe of any diſſenſion between him and *Agamemnon*.

All dead perſons were under the juriſdiction of the infernal deities, and therefore no man could reſign his life, till ſome of his hairs had been cut off to conſecrate him to them. *Euripides* brings in death with a ſword going to cut off ſome of the hair of *Alceſtis*, when the fates had adjudged her to die, inſtead of her huſband *Admetus*. When they perceived the pangs of death, they made ſupplication to *Mercury*, whoſe office it was to convey ſouls to the regions below. When juſt departing, their friends and relations came cloſe

close to the bed where they lay, to bid them farewell, and catched their dying words, which they never repeated without reverence. The want of opportunity to pay this compliment to *Hector*, furnishes *Andromache* with matter of lamentation. They kissed and embraced the dying person, and endeavoured to receive into their mouth his last breath, as fancying his soul to expire with it, and enter into their body; they also beat brazen kettles, thinking it an excellent method to drive away all evil spirits and phantasms, whose airy forms were not able to endure so harsh a sound. Thus they imagined the dead man's ghost was secured from *furies*, and quietly conveyed to a peaceful habitation in *Elysium*. It was an old opinion, that there were two mansions in the infernal regions, one on the right hand, pleasant and delightful, the other on the left, appointed for the souls of wicked wretches, whom the *furies* were always ready to torment. Death, and all things concerning it, were ominous and ill-boding, and therefore to die, they termed ἀπογίνεσθαι, βεβίωκε καμάσθαι. As soon as the person was expired, they closed his eyes, to prevent the horror which the eyes of dead men are apt to inspire into the living; and, before the body was cold, they composed all the members, stretching them out to their due length, then they washed it, and anointed, and wrapped it up in a linen garment; so concerned were they about this garment, that they frequently prepared it for themselves and friends during life: Thus *Penelope*, in *Homer*, is getting ready a web against the death of *Ulysses*. The body was dressed with garlands and chaplets of flowers, and placed either on the ground or a bier, with the feet to the door, and some one to watch it. Before interment a piece of money was put into the

corpſe's mouth, which was *Charon*'s fare for wafting the departed ſoul over the infernal river: They put likewiſe a cake made of flour, honey, &c. into the mouth, to appeaſe the fury of *Cerberus*, the door-keeper, and to procure of him a quiet and ſafe entrance. The hair of the deceaſed was hung up at the door, to ſhew that the family were in mourning; and till the houſe was free of the corpſe, there ſtood before the door a veſſel of water, for thoſe who touched the body to purify themſelves, the very air, and every thing contiguous being thought polluted.

From *Theocritus* we learn, that they brought out the body in the morning; they kept it eight, but antiently only three or four days, and the poor were buried the day after their death. Young men that died in the flower of their age, were buried in the morning twilight; for ſo dreadful a calamity was this accounted, that they thought it indecent and almoſt impious to reveal it in the face of the ſun. Whence came the ſtories of youths ſtolen into Aurora's embraces; for when beauteous and hopeful young men ſuffered an untimely death, they endeavoured to alleviate the diſaſter, by giving it a more pleaſant and agreeable name. Bodies were antiently conveyed without any ſupport, for *Patroclus* was carried forth by the *Myrmidons*, *Achilles* going behind to ſupport his head.

The habit of mourners was not always the ſame, on common occaſions they retained their ordinary apparel; but the exequies of great men were celebrated with expreſſions of joy for their reception into heaven. The proceſſion was ſometimes on horſeback, or in coaches, but generally on foot; the relations went next the corpſe, the reſt walked ſome diſtance off: At other times the men went before with their heads uncovered,

uncovered, the women following it. *Patroclus* was carried to his funeral, ſurrounded by the Grecian ſoldiers; but the ordinary way was for the body to go firſt, and the reſt to follow. The ceremonies by which they uſed to expreſs their ſorrow upon the death of friends and other occaſions, were various and uncertain; but it ſeems to have been a conſtant rule among them to recede, as much as poſſible, in habit and behaviour, from their ordinary cuſtoms; by which change they thought it would appear that ſome extraordinary calamity had befallen them. Hence it was, that mourners in ſome cities demeaned themſelves in the very ſame manner with perſons who, in other places, deſigned to expreſs joy. For the cuſtoms of one city being different from thoſe of another, their actions appeared unlike. However, they ſhewed their ſorrow by abſtaining from banquets and entertainments, and baniſhed their houſes all muſical inſtruments and whatever was proper to excite pleaſure, or bore an air of mirth and gaiety. Thus *Admetus* ſays in *Euripides*, upon the death of *Alceſtes*, that he will no more hear muſic, wear chaplets of flowers, frequent banquets, *&c.* They went to no public ſolemnities, nor appeared in places of concourſe, but ſequeſtered themſelves from company, and refrained even from the comforts and conveniencies of life. Wine was too great a friend to chearfulneſs to gain admiſſion into ſo melancholy a ſociety, the light itſelf was odious, and nothing courted but dark ſhades and loneſome retirements. They diveſted themſelves of all ornaments, and laid aſide their jewels, gold, and whatever elſe was rich and precious. Their mourning garments were always black. Sometimes they tore, cut off, or ſhaved their heads; nor was it ſufficient to deprive themſelves of a part only, for we find *Electra*, in *Euripides*, blaming *Hecuba* for

for ſparing her lock, and thereby defrauding the dead. They had ſeveral ways of diſpoſing of their hair: It was ſometimes thrown upon the dead body, as we learn from *Patroclus*'s funeral, where the Greeks, to ſhew their affection and reſpect for him, covered his body with their hair: Sometimes it was thrown into the fire, or laid in the grave. On this practice the *ſcholiaſt* on *Sophocles* obſerves, that it was uſed to render the ghoſts of the deceaſed propitious, which ſeems to be the reaſon why they threw the hair into the fire to burn with him, or laid it on his body, and alſo that they might appear disfigured and careleſs of their beauty; for long hair was looked upon as very becoming, and the Greeks prided themſelves in it; whence they are conſtantly honoured by *Homer* with the epithet καρηκομόωντες.

Perſons overwhelmed with grief, and unable to bear up under it, threw themſelves upon the earth, and rolled in the duſt; thus Priam bewails his ſon Hector, and Achilles, Patroclus. They covered their heads with aſhes, a cuſtom ſtill practiſed in eaſtern countries. They alſo wrapped up their heads, declined them upon their hands, and beat their breaſts and thighs, tearing their fleſh with their nails: Nay, they impeached the gods of cruelty; thus *Neoptolemus* being informed that *Apollo* was acceſſary to his father's death, took up a reſolution to demoliſh the Delphic oracle, as we read in *Euripides*. They drawled out their words, and with tears repeated the interjection ἔ, ἔ, ἔ, ἔ; hence, if we may credit the *ſcholiaſt* upon *Ariſtophanes*, funeral lamentations were called ἔλεγοι, *elegies*. When magiſtrates and people of note died, all public meetings were intermitted, the ſchools of exerciſe, baths, ſhops, temples, and all places of concourſe were ſhut. They had mourners and muſicians

muſicians to increaſe the ſolemnity; theſe Homer calls θρήνων ἐξάρχους, becauſe they endeavoured to excite ſorrow in all the company by beating their breaſts, and counterfeiting all the actions of the moſt real and paſſionate grief: They alſo ſang funeral dirges, and their muſic was to rouſe the general concern, which was the reaſon why the *lyra* was never uſed on ſuch occaſions, it being conſecrated to *Apollo*, and fit only for *Pæans*, and chearful ſongs; the flute too was baniſhed, eſpecially the *Phrygian*.

The Athenians uſed interment in *Cecrops*'s reign, if any credit may be allowed *Cicero*; and the *ſcholiaſt* upon *Homer* poſitively affirms, that interring was more antient than burning. However it appears, that the cuſtom of burning was received in the Trojan war, and both then and afterwards commonly practiſed by the Greeks. *Socrates* in *Plato*'s *Phædon*, expreſsly ſpeaks of both manners, as then practiſed. *Euſtathius* aſſigns two reaſons why burning came to be of ſo general uſe in Greece: The firſt is, becauſe bodies were thought to be unclean after the ſoul's departure, and therefore were purified by fire. The ſecond reaſon is, that the ſoul being ſeparated from the body which was groſs and inactive, it might be at liberty to take its flight to the heavenly manſions. The piles whereon dead bodies were burnt, were not of any certain form; on the top the corpſe was laid, but ſeldom conſumed without company; for, beſides the various animals they threw upon the pile, we ſeldom find a man of quality burnt without a number of ſlaves or captives: Beſides theſe, all ſorts of precious ointments and perfumes were poured into the flames, and alſo the fat of beaſts, that it might conſume the ſooner; for it was looked upon as a ſingular bleſſing to be quickly reduced to aſhes.

In funerals, where numbers of bodies were burnt on the ſame pile, thoſe of moiſt conſtitutions and eaſy to be inflamed, were proportioned to bodies of contrary tempers, ſo as to increaſe the vehemence of the fire. Soldiers had their arms burnt with them; this favour *Elpenor* begs of *Ulyſſes*. The pile was lighted by ſome of the of the dead perſon's neareſt relations, who made prayers and vows to the winds to aſſiſt the flames. Thus *Achilles* having fired *Patroclus*'s pile, intercedes with *Boreas* and *Zephyrus* to fly to his aſſiſtance with their joint forces. While the body was conſuming, they poured libations of wine, and called upon the deceaſed; but as ſoon as the flames were out, they extinguiſhed what remained with wine, and collected the bones and aſhes. Theſe they waſhed, anointed or rolled in fat. It may here be demanded, how the relics of the body was diſtinguiſhed from thoſe of other men and beaſts? The anſwer is, that from *Homer* we know the hero's body was placed in the middle of the pile, and whatever elſe was to be burned, on the ſides, ſo that not the leaſt confuſion could ariſe. The bones and aſhes were depoſited in urns, either of wood, ſtone, or more coſtly materials, according to the quality of the deceaſed. When perſons of eminent virtue died, their urns were adorned with flowers and garlands, but the cuſtom ſeems to have been to cover them with cloths till they were laid in the earth, that the light might not approach them. Concerning their interment, it may be obſerved, that their bodies lay in their coffins with their faces upwards, it being thought more proper to have their faces towards heaven, the abode of the celeſtial gods, and fountain of light, than the dark manſions of the infernal deities. The head of the dead was ſo placed in the grave, that it might look

look towards the riſing ſun. *Patroclus* appearing after death to *Achilles*, begs of him, that he would repoſit his bones in the ſame urn he deſigned for his own; and when *Achilles* was dead, we find the Greeks put the aſhes of his friend *Antilochus* in the ſame urn with his; but thoſe of *Patroclus* were not only placed in the ſame urn, but mingled with thoſe of *Achilles*.

Temples were ſometimes made repoſitories for the dead, but there were generally places provided for that purpoſe. But the cuſtom in latter ages was to bury their dead without their cities, and chiefly by the high-way; which ſeems to be done either to preſerve themſelves from the noiſome ſmell of graves, or prevent danger to their houſes, when funeral piles were ſet on fire. The common graves of the primitive Grecians were nothing but caverns dug in the earth, and called ὑπόγαια; but after they were more curiouſly wrought, and adorned with no leſs art and care, than the houſes of the living, inſomuch, that mourners commonly retired into the vaults of the dead, and there lamented over their friends and relations for many days and nights. The antient μνημεῖα were compoſed of two parts, one was the grave or tomb, and is known by ſeveral other names, as σπήλαιον, τύμβος, &c. The ſecond was the ground ſurrounding the grave, which was fenced about with pales of wood. The ornaments where with ſepulchres were beautified, were numerous. Pillars of ſtone are very antient, as appears from the ſtory of *Ida*'s ſtriking *Pollux* with a pillar broken from his grand-father's *Amyclas*'s monument: They were called σῆλαι, and frequently contained inſcriptions, declaring the family, virtue and whatever was remarkable in the deceaſed, and that deſcribed in verſe. *Agamemnon* reckons it a great happineſs for *Achilles*, that

he was honoured with a monument, which would continue his name to poſterity. Latter ages grew ſo extravagant in theſe ſtructures, that their law-givers were forced to keep them within bounds, by the infliction of ſevere penalties. *Solon* in particular, is reported to have ordered, that no ſtatues of *Mercury*, or arched roofs ſhould be made in the Athenian monuments, and that they never ſhould be greater than ten men were able to erect in three days.

It may not be improper to mention their cuſtom of praying for their friends, and men of piety and virtue, that the earth might lie light upon them; for their enemies and the wicked that it might preſs them heavy; for they thought the ghoſts ſtill haunted their ſhrouds, and being in love with their former habitations, had a very acute ſenſe of all the accidents which befel their bodies. The monuments of the dead were of two ſorts; one was erected to ſuch as had funeral rites in another place; the other for thoſe who had never obtained a juſt burial; for when any was loſt at ſea, and his corpſe could not be found, the only way of giving him repoſe, was to erect a ſepulchre, and by repeating three times with a loud voice the name of the deceaſed, to call his ghoſt to the habitation prepared for it, which action was termed ψυχαγωγία. This practice ſeems to have been very antient; *Pelias* is introduced in *Pindar* telling *Jaſon*, he muſt recal the ſoul of *Phryxus* who died in *Colchis*, to his native country. It was a crime no leſs than ſacrilege to violate or deface the ſepulchres of the dead, *Ida* before-mentioned, was thunderſtruck. Before the company departed from the tomb, they were ſometimes entertained with a panegyric upon the dead perſon. Such of the *Athenians* as died in war,

war, had an oration ſolemnly pronounced by one appointed by the magiſtrate, which was conſtantly repeated upon the anniverſary day. It was farther cuſtomary to inſtitute games with all ſorts of exerciſes, to render the death of their friends more remarkable: *Patroclus*'s games take up the greateſt part of one of *Homer*'s iliads, and *Agamemnon*'s ghoſt is introduced by the ſame poet, telling the ſhade of *Achilles*, that he had been a ſpectator of great numbers of ſuch ſolemnities. In the age before, we find *Oedipus*'s funeral ſolemnized with ſports, and *Hercules* celebrated games at the death of *Pelops*. The prizes differed in value according to the quality and magnificence of the perſon. The garlands given to victors were of parſley, which was thought to have ſome particular relation to the dead, as being feigned to ſpring out of *Archemorus*'s blood. Whence it become the crown of conquerors in the *Nemean* games. The dead bodies polluted every thing, ſo that they could not enter the temple till purification was accompliſhed. *Ulyſſes* having ſlain *Penelope*'s courtiers, and carried them out, purified the houſe with brimſtone and fire.

After funeral was over, the company returned to the houſe of the neareſt relation where an entertainment was provided: Thus the *Trojans* having celebrated *Hector*'s funeral, were ſplendidly entertained by king *Priam*. The blood of the beaſts killed were deſigned for the ghoſts, and the broken morſels that fell from the table, were looked on as ſacred to departed ſouls, and not lawful to be eaten. Theſe fragments were carried to the tomb, and there left for the ghoſt to feaſt on. But the entertainments of latter times conſiſted, not like Homer's, of fleſh only, but all ſorts of pulſe, beans, peas, lettuce, parſley, eggs, and many other things.

The chief ſubject of diſcourſe at theſe meetings was the praiſes of the dead, when they had been of eminent virtue, otherwiſe they looked upon it as moſt expedient to ſay nothing, when by ſpeaking they muſt unavoidably offend the dead man, or tranſgreſs the rules of truth, both which they looked on as equally criminal. The tombs were bedecked with flowers, eſpecially purple and white, as *amaranthus*, *lillies*, *roſes* and *myrtle*. Theſe were called ἔρωτες, from their deſign to expreſs love and reſpect. Several other things were laid on the grave, as ribbands, and they perfumed the ſtones with ointments. Beſides theſe ceremonies, there were ſeveral others, as ſacrifices and libations: The victims were black and barren heifers or black ſheep, as being of the ſame ſort with theſe they offered to the infernal gods, to denote the contrariety of theſe regions to light and fruitfulneſs. Honours were paid to the dead the nine and thirtieth day after burial, and repeated when any of their friends arrived that had been abſent at the ſolemnity. Thoſe honours were moſt acceptable to the dead, which their neareſt friends offered, as theſe by their enemies were rejected with indignation; whence *Sophocles* introduces *Electra* adviſing her ſiſter *Chryſothemis*, that ſhe ſhould by no means offer *Clytemnæſtra*'s gifts to *Agamemnon*. For men were ſuppoſed to retain the ſame affections after death, which they entertained when alive. This appears from the ſtory of *Eteocles* and *Polynices*, *Oedipus*'s ſons, who having killed each other in ſingle combat, and being burned in the ſame pile, the flames of their bodies would not unite, but by parting from each other demonſtrated the irreconcileable and immortal hatred of the brethren. *Mopſus* and *Amphilochus* in *Lycophron*, who having ſlain each other,

other, were buried in the oppoſite ſides of an hill, leſt their ghoſts ſhould be diſturbed by having their ſepulchres within ſight of one another.

CHAP. X.

Of the Grecian Courtſhip, Philtres, &c.

LOVERS had different ways of diſcovering their paſſions, and expreſſing the reſpect they had for their beloved. Every tree in the walks they frequented, every wall of their houſes, every book they uſed had inſcribed upon it the beloved's name, with the epithet of καλὴ. Whence *Lucian* relating a ſtory of one deſperately in love with *Venus Cnidia*, after expreſſions of his paſſion, adds that there was never a wall or tree, but what proclaimed Ἀφροδίτη καλή. In alluſion to this practice, one in *Euripides* declares, that he ſhould never entertain a good opinion of the female ſex, though the pines in mount *Ida* were filled with their names. Lovers uſually decked the houſes of thoſe they loved, with flowers and garlands; for thinking the perſon their affections were placed upon, to be the very image of the deity of love, their houſe could be no leſs than Cupid's temple, which was accuſtomed to receive theſe honours. From the ſame original they ſeemed to have derived the other cuſtom of making libations before their miſtreſſes doors, and ſprinkling them with wine. When a perſon's garland was untied, it was taken for a ſign of being in love, and for a woman to compoſe a garland, was another indication of her paſſion. They had ſeveral methods of diſcover-

ing whether their love would prove ſucceſsful, and uſed incantments and philters to make it ſo. Their operations were violent and dangerous, and commonly deprived ſuch as drank them of their reaſon. The ingredients were compoſed of many things, among the reſt *Hippomanes*, a piece of fleſh upon the foreheads of colts new foaled, of a black or brown colour, in bigneſs like a fig, which the mares bite off as ſoon as they have foaled, but if they be prevented forſake their offspring: This was thought a prevalent medicine to conciliate love, eſpecially when reduced to powder, and ſwallowed with ſome drops of the lover's blood. The poets are full of its effects. Ἴυγξ is the name of a ſmall bird, the Latin is not agreed on. This bird, the writers of fables tell us, was once the daughter of *Pan* and *Pitho*, and having inveigled *Jupiter* into *Io*'s love, was transformed by *Juno*; upon this ſhe became the darling of *Venus*, and retaining the ſame inclinations ſhe had formerly, ſtill ſerved to promote the affairs of love. The firſt time the goddeſs made uſe of her, was in the *Argonautic* expedition, when ſhe invented love-magic charms and potions, a chief ingredient whereof was this bird, which ſhe communicated to *Jaſon* to gain him acceſs to *Medea*'s affections. The part moſt valued by enchanters was the tongue, which they looked on as having a ſovereign virtue. Sometimes they faſtened the whole bird to a wheel of wax, which they turned over the fire till both were conſumed. Herbs were added to theſe, inſects bred out of putrid matter, the lizard, the brains of a calf, the hair upon the extremity of a wolf's tail, the bones of the left ſide of a toad eaten by ants, the blood of doves, the bones of ſnakes, ſcreech owls feathers, and bands of wool twiſted upon a wheel. Some thought the udder of an *Hyena*, tied about

their left arm, a good expedient to entice to their affections any woman they fixt their eyes upon; others melted wax, or placed clay before the fire, that as one melted while the other hardened, ſo the perſon that then rejected might have his heart mollified and inflamed with deſire, while his own became hard and unrelenting. They ſprinkled inchanted medicaments upon ſome part of the houſe, where the perſon reſided; but if they could get into their hands any thing that belonged to the perſon whoſe love they deſired, it was of ſingular uſe.

They had likewiſe charms or forms of verſes of equal effect with philters. Antidotes are reduced to two, either ſuch as had ſome natural virtue to produce the deſigned effect, as the *Agnus Caſtus*, and the herbs reputed enemies to generation; or ſuch as wrought the cure by ſome occult and myſtical power, and the aſſiſtance of *dæmons*, ſuch as ſprinkling the duſt wherein a mule had rolled herſelf; the tying toads in the hide of a beaſt lately ſlain, with all the other minerals and herbs that were amulets againſt the effects of magic; whence the poets uſually mention *Caucaſus*, *Colchis*, and other places famous for magical plants, as thoſe alone which could furniſh remedies and antidotes againſt love. The infernal gods were called upon for aſſiſtance. A famous cure for love was the water of *Selemnus*, a river that falls into the ſea near *Argyra* in *Achaia*. The ſtory is thus: *Selemnus*, a beautiful young ſhepherd in thoſe parts, was beloved by *Argyra* the nymph, from whom the town and fountain of that name were called: But the flower of his age being over, the nymph deſerted him, upon which he pined away, and was transformed into a river by *Venus*; after this he ſtill retained his former paſſion, and for ſome time conveyed his

waters through a ſubterraneous paſſage to *Argyra*'s fountain, in the ſame manner that *Alpheus* is ſaid to join himſelf with *Arethuſa*, till by *Venus*'s favour, the remembrance of her was cauſed to vaniſh quite out of his mind. Hence it came to paſs that as many as waſhed themſelves in this river, were made to forget their paſſion.

CHAP. XI.

Of the Grecian Marriages.

THE firſt inhabitants of *Greece* lived without laws or government; no bounds were preſcribed to their paſſions, their loves were unconfined and promiſcuous, becauſe forbidden by no human law. The firſt that reſtrained their liberty was *Cecrops*, who among many uſeful conſtitutions, introduced that of marriage. Others refer the honour of this inſtitution to *Erato*, one of the muſes. However that be, it was in time received by all; for no ſooner did they begin to reform their ſavage and barbarous life, and join themſelves in towns and ſocieties, but they found it neceſſary to confine the unruly luſts of men, by eſtabliſhing lawful marriages, with other rites of good manners. Marriage was very honourable in many of the *Grecian* commonwealths, being encouraged by their laws; for the ſtrength of ſtates conſiſting in the number of people, they were thought very cold in their affections to their country, who refuſed to contribute to their increaſe. No man among the *Spartans* could live without a wife after the time limited by their law-giver, without incurring ſevere penalties.

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The magiſtrates commanded ſuch once every winter to run round the public *forum* naked; and to increaſe their ſhame, they ſung a certain ſong, the words whereof aggravated their crime, and expoſed them to ridicule. Another of their puniſhments was, to be excluded from the exerciſes, wherein young virgins contended naked. The woman alſo dragged them round an altar, all the time beating them with their fiſts. Laſtly, they were deprived of that reſpect and obſervance, which the younger were obliged to pay to their elders. To theſe we may add the *Athenian* law, whereby all that were commanders, orators, or intruſted with any public affair, were to be married, and to have children and eſtates in land; for theſe were looked upon as ſo many pledges for their good behaviour, without which, it was not judged ſafe to commit to them any great truſt.

Polygamy was not tolerated in *Greece*, when *Herodotus* reports, that a *Spartan* had two wives, he obſerves, it was contrary to the cuſtom of the country. Notwithſtanding at *Athens* there ſeems to have been greater liberty, for *Euripides* had two wives, ſo had *Socrates*, and yet as *Athenæus* ſays, it was never objected to him as a crime. The times of marriage was not the ſame at all places; at *Sparta* men muſt have arrived at their full ſtrength; at *Athens*, *Ariſtotle* thought thirty-ſeven, *Plato* and *Heſiod* thirty a good age. Women married ſooner than men. The ſeaſons of the year choſen for this purpoſe, were ſome of the winter months, eſpecially *January*; but the moſt convenient time was when there was a conjunction of the ſun and moon, when was celebrated the feſtival Θεογάμια, or marriage of the gods. *Clytemneſtra* in *Euripides* having aſked *Agamemnon* when he deſigned to give *Iphigenia*

in marriage to *Achilles*, he anſwers, the firſt full moon; and *Themis* in *Pindar*, adviſes that *Thetis* be married to *Peleus* at the ſame ſeaſon. This cuſtom ſeems to have proceeded from an opinion of the moon's power in generation. Moſt of the *Greeks* looked upon it as ſcandalous to contract within certain degrees of conſanguinity. *Hermione* in *Euripides* ſpeaks of the cuſtom of brethren's marrying their ſiſters, with no leſs deteſtation than of ſons marrying their mothers, or fathers their daughters. The *Lacedæmonians* were forbidden to marry any of their kindred, whether in the direct degrees of aſcent and deſcent, but a collateral relation never hindered them. Moſt of the *Grecian* ſtates required their citizens to match with none inferior. Virgins were not allowed to marry without the conſent of their parents; whence *Hero* in *Muſæus*, tells *Leander* they could not honourably be joined in marriage, becauſe her parents were againſt it. Even the moſt early and ignorant ages were too well acquainted with the right which parents naturally have over their children, to think that they could be diſpoſed of without their conſents. *Achilles* in *Homer*, refuſes *Agamemnon*'s daughter, and leaves it to his father *Peleus* to chuſe him a wife. When virgins had no fathers, their brothers diſpoſed of them. Thus we find *Creon* promiſing his ſiſter *Jocaſta* to any that could deſtroy the *ſphinx*, that infeſted *Thebes*; and *Oreſtes* gave his ſiſter *Electra* to his friend *Pylades*. Sometimes huſbands betrothed their wives upon their death-beds to other perſons; as appears from the ſtory of *Demoſthenes*'s father, who gave his wife *Cleobule* to one *Aphobus*, with a conſiderable portion. When he was dead, *Aphobus* took the portion, but refuſed to marry the woman; whereupon *Demoſthenes* made his complaint to the magiſtrates, and accuſed him in an elegant oration. They had

ſeveral

ſeveral forms of bethrothing, ſuch as this out of *Menander*, *I give you this my daughter to make you father of children lawfully begotten.*

The dowry was ſometimes mentioned, as we find in *Xenophon*. The perſons to be married plighted their faith to one another, or to the relations. The ceremony in promiſing fidelity was kiſſing each other, or giving their right hands. In the primitive ages, women were married without portions from their relations, being purchaſed by their huſbands, whoſe preſents to the woman's relations were called her dowry. But this practice was left off, inſomuch that *Medea* in *Euripides*, complains that women were the moſt miſerable of all rational creatures, becauſe lying under the neceſſity of purchaſing their own maſters at a dear rate. So frequent became the cuſtom of women to bring portions to their huſbands, that ſome make the moſt eſſential difference between γυνὴ and παλλακὴ, a wife and concubine, that the firſt had a dowry, the other none. The *Grecians* notwithſtanding the prohibition of their laws, were generally lovers of money, and ſeem to have matched rather for the ſake of that, than other more commendable qualifications. Nor was this a late corruption, for we find *Andromache* called πολύδωρα, that is poſſeſſed of a large dowry; and before the uſe of money was common, virgins increaſed their huſbands eſtates, by adding ſheep and oxen to their flocks and herds, wherein the riches of theſe ages chiefly conſiſted. Huſbands that divorced their wives were obliged to return their dowry. The ſame obligation reached their heirs upon refuſal to maintain the wives of thoſe whoſe eſtates they inherited. Hence *Telemachus* in *Homer*, having ſuffered many affronts, and ſuſtained great loſſes by his mother *Penelope*'s gallants,

lants, yet thinks it not prudent to diſmiſs her to her father *Icarius*, becauſe that could not be done without returning her portion; but if women departed of their own accord, the obligation became void.

Before they married, the man generally provided an habitation; thus a woman in *Theocritus*, aſks her lover whether he was building a houſe for her. *Proteſilaus* in *Homer*, being called to the *Trojan* war ſoon after his marriage, is ſaid to have left his houſe, ἡμιτελή, half finiſhed. Virgins when they became marriageable, preſented certain baſkets of little curioſities to *Diana*, to gain leave to depart out of her train, and change their ſtate of life. The ſame goddeſs was concerned in all the preparatory ſolemnities of marriage, for that being her averſion, it was thought neceſſary for all that entered upon it, to aſk pardon for diſſenting from her: This was done by prayers and ſacrifices. When the victim was opened, the gall was taken out, and thrown behind the altar, as being the ſeat of anger and malice, and therefore the averſion of all the deities who had the care of love, as well as thoſe who became their votaries. The intrails were carefully inſpected by ſooth-ſayers, and if any unlucky omen preſented itſelf, the former contract was diſſolved as diſpleaſing to the gods, and the nuptials prevented. The ſame happened upon any thing appearing ill-boding without the victim. The bridegroom's garments were all dyed, and the perſons with their attendants richly adorned and bedecked with garlands of flowers. Cakes of *Seſame* were alſo given, that herb being remarkable for its fruitfulneſs. The houſe where the nuptials were celebrated was alſo dreſſed with garlands; a peſtle was tied up at the door, and a maid carried a ſieve, the bride herſelf

ſelf bearing an earthen veſſel, wherein barley was parched, to ſignify her obligation to attend the buſineſs of her family. The bride was uſually conducted in a chariot from her father's to her huſband's houſe in the evening, that time being choſen to conceal her bluſhes. She was placed in the middle, her huſband ſitting on one ſide, and one of his moſt intimate friends on the other. When the bridegroom had been married before, he was not permitted to fetch the bride, but that care was committed to one of his friends. In the bride's paſſage to her huſband's houſe, torches were carried before her, as appears from the meſſenger in *Euripides*, who ſays, *he called to mind the time, when he bore torches before Menelaus and Helena.* Singers and dancers attended, as *Homer* acquaints us in his deſcription of *Achilles*'s ſhield. The axle-tree of the coach they rode in, when they arrived at their journey's end was burnt, to ſignify that the bride was never to return to her father's houſe. When they entered the houſe, they poured figs and other fruits upon their heads, as omens of their future plenty. There was a ſumptuous entertainment provided, and the gueſts diverted themſelves with dancing and muſic. When the dances were ended, the married couple were conducted to the marriage bed, called in Latin *lectus genialis*, in Greek κλίνη γαμικὴ. It was richly adorned, and the covering uſually purple. Before they went to bed, the bride bathed her feet, whence *Tygrætus* in *Ariſtophanes*, intending to marry *Opora*, no ſooner brings her to his houſe, but commands his ſervants to provide a veſſel of water, then to make ready the bed. This being done, the bride was lighted to bed by ſeveral torches; round one of theſe, the married perſon's mother tied her hair lace, which was taken from her head for this uſe. The relations always aſſiſted; *Jocaſta* in *Euripides*,

Euripides, ſeverely chides *Polynices* for marrying in a foreign country, becauſe ſhe, with the reſt of her relations and friends, were deprived of their offices at their nuptials. The married couple being ſhut together in the chamber, the huſband looſed his wife's girdle. This girdle was not, as ſome fancy, worn by maids only, but uſed as well after marriage as before, being deſigned to ſecure the weaker ſex from ſudden attempts of men inflamed with luſt. At this time the young men and maids ſtood before the door, dancing and ſinging, and making a great noiſe, to drown the maid's cries: And leſt the women ſhould go to her aſſiſtance, one of the bridegroom's friends ſtood centinel at the chamber-door. The ſong, as appears from *Theocritus*'s *epithalamium* of *Helena*, conſiſted of the praiſes of the bridegroom and bride, with wiſhes for their future happineſs. They then left them, and returned again in the morning, and awaked the new-married couple by ſinging. The ſolemnity laſted ſeveral days.

The *Grecian* laws concerning divorces were different, ſome permitting men to put away their wives on ſlight occaſions; the *Cretans* allowed it if a man was afraid of having too great a number of children; the *Athenians* likewiſe did it upon very ſmall grounds, but not without giving a bill, wherein was contained the reaſon of their divorce, to be approved of by the chief magiſtrate. It was not unuſual to diſſolve the marriage tie by conſent of both parties, and that done, they were at liberty to diſpoſe of themſelves how they pleaſed in a ſecond match. What may appear ſtrange is, that in ſeveral parts of *Greece* they borrowed one another's wives. At *Athens*, *Socrates* lent his wife *Xantippe* to *Alcibiades*, and the laws of that city permitted heireſſes to make uſe of their huſband's

huſband's neareſt relation, when they found him deficient. Notwithſtanding this liberty, which was founded upon mutual conſent, they accounted all other adulteries the moſt heinous crimes in the world. In the heroic ages, the rapes of women was revenged by the moſt bloody wars. *Herodotus* makes them to have been the occaſion of that conſtant enmity that was kept up for many ages between *Greece* and *Aſia*. The rape of *Helen* we know occaſioned the deſtruction of *Troy*. *Atreus* feaſted his brother *Thyeſtes* with his own ſon, for defiling *Aerope*. Offenders were uſually ſtoned; whence *Hector* in *Homer*, tells *Paris*, that the crime in ſtealing another man's wife deſerves no leſs a puniſhment than λαΐνος χιτὼν, a ſtone coat. Rich adulterers were allowed to redeem themſelves with money, which was paid to the huſband; ſo *Mars* being taken with *Venus*, all the gods decree, that he ſhould pay the fine to *Vulcan*. It appears alſo from the ſame place, to have been cuſtomary for the woman's father to return all the dowry he had received of her huſband; hence *Vulcan* is introduced threatning to ſecure both *Mars* and *Venus* in chains till that was done. Some think this ſum was refunded by the adulterer, becauſe it was reaſonable he ſhould bear the woman's father harmleſs, ſince it appears not, that *Mars*'s mulct was a diſtinct ſum; for upon *Neptune*'s becoming ſecurity for it, *Vulcan* looſed him from the bonds, without farther ſcruple. Another puniſhment was, putting out the eyes of adulterers, which ſeems to be no leſs antient than the former, and may be thought juſt and reaſonable, as depriving the offender of the member which firſt admits the incentives of luſt. *Orion* having defiled *Candiope* or *Meriope*, had his eyes put out by *Oenopion*, whom ſome will have to be the lady's huſband, others

others her father. *Phœnix*, *Achilles*'s guardian, ſuffered the ſame puniſhment for defiling *Clytia*, his father's concubine. *Homer* indeed has no mention of this puniſhment, but only informs us, that his father having diſcovered him, prayed that he might never have any children. The *Greeks* had a more favourable opinion of concubinage, it being allowed every where, and that without ſcandal, to keep as many concubines as they pleaſed. There is continual mention of them in *Homer*. *Achilles* had his *Briſeis*, and in her abſence, *Diomede*; *Patroclus* his *Iphis*; *Menelaus* and *Agamemnon*, and to mention no more, the wiſeſt, graveſt and eldeſt of all, *Phœnix* and *Neſtor* had their women. Yet the *Grecian* wives always envied their huſbands this freedom, looking on it, as an encroachment upon their privileges; hence *Laertes* in *Homer*, though he had a great reſpect for his ſlave *Euryclea* never took her to his bed for fear of his wife's diſpleaſure, and *Phœnix*'s mother perſuaded him to defile his father's concubine to free her of ſo troubleſome a rival; and *Clytemneſtra* having ſlain her huſband *Agamemnon*, wreaked her malice upon *Caſſandra*, his concubine.

Harlots were no leſs common than concubines, being univerſally tolerated; nor was the uſe of them thought repugnant to good manners, the wiſeſt of the heathen ſages being of this mind. *Solon* allowed common whores to go publicly to thoſe who hired them. The harlots of the primitive ages were not ſo wholly diveſted of modeſty as afterwards, for they never went abroad bare-faced, but, as was the cuſtom of other women, covered themſelves with veils or maſks; nor were they allowed to proſtitute themſelves within cities. *Corinth* is remarkable for being a nurſery of harlots, there being in that city a temple

temple of *Venus*, where the readieſt method of gaining the goddeſs's favour, was to preſent her with beautiful damſels, who from that time were maintained in the temple, and proſtituted themſelves for hire. We are told by *Strabo*, that there were no leſs than a thouſand, here at once. However, they were a genteeler ſort of harlots, and admitted none to their embraces who could not depoſit a conſiderable ſum. Their occupation was very gainful, ſo that thoſe whom beauty and parts recommended, frequently raiſed great eſtates. A remarkable inſtance we have in *Phryne*, who offered the *Thebans* to rebuild the walls of their city, when demoliſhed by *Alexander*, on condition they would engrave on them this inſcription, *theſe walls were demoliſhed by Alexander, but raiſed by Phryne the harlot.* To render their converſation more agreeable to men of parts and quality, they frequently employed their vacant hours in the ſtudy of the mathematics and other ſciences. *Aſpaſia*, *Pericles*'s miſtreſs, uſed to converſe with *Socrates*, and arrived to ſuch a pitch in learning, that many of the *Athenians* reſorted to her, on account of her rhetoric and abilities of diſcourſe: The moſt grave and ſerious among them viſited her, and carried their wives with them, as it were to lecture, to be inſtructed by her converſation. *Pericles* himſelf adviſed with her in the management of public affairs; and after his death, one *Lyſicles*, a ſilly and obſcure clown, by keeping her company, became a chief man at *Athens*. *Archianaſſa* was *Plato*'s miſtreſs; *Hipyllus* converſed with *Ariſtotle* till his death, and bore him a ſon called *Nichomachus*.

CHAP. XII.

Of the employment of women, their child bearing and children.

THE barbarous nations, ſays *Plutarch*, were naturally jealous, clowniſh and moroſe to their women, whom they kept ſo ſtrictly, that never any one ſaw them beſides their own family; when at home they were cloiſtered up; when on a journey cloſe covered in coaches and waggons: By the manner of *Plutarch*'s relating this, it may be perceived, that neither he, nor his countrymen approved of ſeverity towards women. The *Grecian* houſes were divided into two parts, in which men and women had diſtinct manſions aſſigned them. The part where the men lodged was towards the gate. The ſons of *Priam* were all placed by themſelves, and ſeparated from his daughters, who lived in more remote places. *Helen*'s chamber in *Homer*, is in the loftieſt part of the houſe, and *Penelope* appears to be lodged in ſuch another place, to which ſhe aſcended by a κλῖμαξ, or ladder. At *Lacedæmon* theſe upper rooms were called ὦα, or ὑπερῶα, which adminiſtered occaſion to the inventors of fables to feign that *Caſtor*, *Pollux*, *Helena* and *Clytemneſtra* were hatched out of eggs, when they were born in one of theſe upper chambers. The women were ſtraitly confined to their lodgings, eſpecially ſuch as had no huſbands. Virgins were ſeverely looked to, as having no experience of the world; hence *Agamemnon* in *Euripides*, deſires *Clytemneſtra* to go home and look after her virgins, which he tells her, were by no means to be left alone, receives for anſwer, that they

they were close kept up and well-guarded. In the same poet, *Antigone* obtains her mother's leave to go to the top of the house to view the *Argian* army that besieged *Thebes*; notwithstanding which, her guardian searches the passage, for fear any person should have a sight of her, which he says, would be a reflection upon her honour and his fidelity. New married women were almost under as strict confinements as virgins. *Hermione* is severely reproved by the old women for appearing out of doors, which was a freedom, she is told, likely to endanger her reputation. But when they had once a child, they were under no such strict confinement, yet what freedom they then enjoyed was wholly owing to the kindness of their husbands, for such as were jealous held their wives in perpetual imprisonment. Even if husbands were of a better temper, it was looked on as very indecent for women to gad abroad. They never appeared in public without being veiled; as we find *Penelope* when she descended from her apartment to converse with the young gentlemen that courted her. This veil was so thin that they might see through it. Women were likewise attended by matrons of age and gravity; who also kept them company at home, and took care of their education. In the primitive ages, agreeable to the simplicity of their manners, the most noble ladies drew water, kept sheep, oxen and horses, but their most common employment, was the provision of all necessaries within doors.

Those who desired to have children were very liberal in making presents and offerings to the gods, especially to such as were thought to have the care of generation. The goddess who had the care of women in child-bed was called Εἰλειθυῖα, in Latin *Lucina*. Who this *Elithyia*

was is not agreed on by authors; ſome will have her to be an *Hyperborean*, who came from her own country to *Delos*, and there aſſiſted *Latona* in her labour. *Juno* was alſo one of theſe goddeſſes. There are ſeveral remarkable ſtories of *Juno*'s power, eſpecially that of *Alcmena*, who having incurred this goddeſs's diſpleaſure by being *Jupiter*'s miſtreſs, and being with child by him, *Sthenelus*'s wife being likewiſe with child at the ſame time, but not ſo forward as the other, *Juno* obtained, that he who was firſt born ſhould rule over the other; then altered the courſe of nature, cauſed *Euryſtheus* to be born of *Sthenelus*'s wife, and afterwards *Hercules* of *Alcmena*, whence the latter was ſubject to the former, and undertook his famous labours in obedience to his commands.

The moon was another deity whoſe influence on generation was thought very powerful. One end of invoking theſe goddeſſes was, that women might be delivered without pain, which was thought an infallible token of the divine favour; when *Theocritus* in his encomium of *Ptolemy*, reckons it an extraordinary bleſſing that his mother *Berenia* brought him into the world without pain: Nay, ſo great an opinion had they of this kindneſs of the gods, that they imagined it was a convincing proof of a woman's honeſty. Twins were likewiſe inſtances of celeſtial favour, which happening to *Alcmena*, was urged as a proof of her innocence. When they wanted to procure an eaſy delivery, they held palm-branches in their hands, being tokens of joy and conqueſt, and uſed as emblems of perſons raiſed from great afflictions to proſperity. *Latona* when brought to bed of *Diana* and *Apollo*, made uſe of this expedient to eaſe her pain.

It

It is obſervable that the antient *Athenians* uſed none but man-midwives, it being forbidden by one of their laws, that women or ſlaves ſhould have any concern in the practice of phyſic. This proving very fatal to many women, whoſe modeſty ſuffered them not to entruſt themſelves in the hands of men, one *Agnodice* diſguiſed herſelf in man's clothes, and ſtudied phyſic under a certain profeſſor called *Herophilus*, where having attained to a competent ſkill in that art, ſhe revealed herſelf to her own ſex, who agreed with one conſent to employ none beſide her. Hereupon the reſt of the phyſicians enraged, indicted her before the court of *Areopagus*, as one that corrupted mens wives. To obviate this accuſation, ſhe diſcovered what ſex ſhe was of, the doctors then proſecuted her with ſtill greater eagerneſs, as violating the laws, and encroaching on the men's prerogative; when, to prevent her ruin, the principal matrons of the city came into court, and addreſſed themſelves to the judges, telling them, *that they were not huſbands but enemies who were going to condemn the perſon to whom they owed their lives.* Upon this the *Athenians* repealed the old law, and permitted three women to undertake this buſineſs.

No ſooner was the child brought into the world but they waſhed it with water, but the *Lacedæmonians* in wine, thereby to prove the complexion and temper of their bodies; for they had a conceit, that tender and weakly children would fall into convulſions, or immediately faint upon being bathed; on the contrary, thoſe of a ſtrong and vigorous conſtitution, would acquire a greater degree of firmneſs thereby, and get a temper like ſteel in the quenching. The nurſes wrapped the child in ſwaddling bands, but the *Spartans* were not ſo careful; they uſed them to

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any ſort of meat, and to bear the want of it, not to be afraid in the dark or alone; not to be froward, peeviſh or crying. The cloth they put about new born infants, had on it a *gorgon*'s head, becauſe that was deſcribed on the ſhield of *Minerva*, the protectreſs of *Athens:* It alſo ſerved to put them in mind, that when they arrived at man's eſtate, they might imitate ſuch noble and generous actions as were there repreſented. In ſome places they laid the child on a thing bearing ſome reſemblance to the life they were deſigned for. Nothing was more common than to put them in winnowing vans, as omens of their future riches and affluence. The *Athenians* of quality placed their infants on dragons of gold; which cuſtom was inſtituted by *Minerva*, in memory of *Erichthonius*, one of their kings, who had feet like thoſe of ſerpents, and being expoſed when an infant, was committed by that goddeſs to the vigilance of two dragons. On the fifth day after the birth, the midwives having purified themſelves by waſhing their hands, ran round the fire-hearth with the infant in their arms, thereby, as it were, entering into the family, and putting it under the protection of the houſehold gods, to whom the hearth always ſerved inſtead of an altar. If the child was a male, their doors were decked with an olive garland; if a female with wool, in token of what the work-women were to be employed about.

The cheer conſiſted of different ſort of things among which κράμβη, *colewort*, was always one, which was adminiſtered to create milk. The ſeventh day was honoured with feſtival ſolemnities, that being the time the child was commonly named; others kept the eighth or tenth day. The child's father uſually impoſed the name, in doing of this they obſerved no conſtant rule,

rule, but commonly chose some of their ancestors, whose name they would have continued to posterity. The actions of parents were perpetuated by those of their children, thus *Hector*'s son *Scamandrius*, was called by the *Trojans Astyanax*, because his father was τῦ ἄστεος ἀναξ, *the defender of the city*. *Ulysses* was so named, διὰ τὸ ὀδυάσεσθαι τὸν Αὐτόλυκον, *from the anger of his father Autolycus*. Men's own actions, complexions or conditions, frequently gave occasion to their names. Thus *Oepidus* was named διὰ τὸ οἰδεῖν τὰς πόδας, *from having his feet bored*. *Achilles*'s son was first called Πυῤῥός from his *ruddy complexion*, or the colour of his hair; afterwards Νεοπτόλεμος, from undertaking the management of the *Trojan* war when very young.

What seems very odd, and indeed barbarous amid the *Grecian* politeness, is their murdering their children, or exposing them in some desert place to the mercy of fortune. When they did this, they put them into a basket or vessel, tying jewels and rings, whereby they might discover them if providence took care for their safety. Another design in adorning these infants was, either to encourage such as found them to nourish and educate them if alive, or to give them human burial if dead. The women coming out of childbed, were looked on as polluted; hence *Iphigenia* in *Euripides* tells us, that no person who was guilty of murder, or had touched a woman in childbed, or a dead corpse, could be admitted to *Diana*'s altar. When the fortieth day came, the danger of childbed being then over, they kept a festival: At this time the woman, having been before purified by washing, entered into some of the temples, offering sacrifices and thanks for her delivery: They presented also to *Diana* their garment,

and women after their firſt child, preſented their *Zonæ*.

The *ſcholiaſt* on *Homer* makes four ſorts of children. 1. Οἰγνήσιοι, thoſe born in lawful marriage. 2. Νόθοι, thoſe of concubines or harlots. 3. Σκότιοι, whoſe fathers were not known. 4. Παρθενίαι, ſuch as were born of women, who though vitiated before marriage, were ſtill taken for virgins. There was a fifth kind called Θετοὶ, or adopted. There never was any time (though ſome pretend the contrary) when *illegitimacy* was not reckoned a diſgrace, unleſs in thoſe ages when men lived without laws or government, allowing promiſcuous mixtures, and all uncleanneſs. *Euſtathius* will have concubines and their ſons to have been as honourable as wives and their children, eſpecially about the time of the *Trojan* war. But the whole courſe of antiquity is clearly againſt him, no inſtance of this occurring in any antient author. It is poſſible that concubines might ſometimes have greater reſpect than lawful wives, baſtards than legitimate children, but that was owing to the partial affections of huſbands, which women by their ſuperior beauty and arts of inſinuation, might gain. The chief reaſon *Euſtathius* alledges, is, that *Agamemnon* calls *Teucer* Νόθος, when encouraging him to fight; at which time it would have been very improper to have given him opprobrious language. But *Agamemnon* might have two reaſons for exciting the natural ſon of *Telamon* to behave well. 1. That by ſo doing, he would be inſtrumental in delivering the *Grecians* from their enemies: And ſecondly, that ſuch an action would be a credit to his father, whoſe honour he ought to have a more tender concern for, ſince he had received ſuch extraordinary benefits from him, as having, notwithſtanding his illegitimacy, been carefully educated, and that not

not in any remote place where he might be neglected, but under his own eye, and in his own houſe. This is ſo far from eſtabliſhing an equality between legitimate children and baſtards, that it evidently ſhews the contrary, the particle περ after Νόθον plainly implying that ſuch care was *ſomething more* than *common* in thoſe days. Nor can the poet be blamed for making *Agamemnon* call him by ſuch a name, ſince the thing was no ſecret, but known to all the *Greeks*, and which, no doubt, appeared every day, from *Teucer*'s ſubmiſſive behaviour to *Ajax*, his half brother, and the lawful ſon of *Telamon*. This interpretation is confirmed from what *Agamemnon* ſpeaks to *Teucer* in *Sophocles*, whereby it appears what difference there was between the ſons of lawful wives, and thoſe of concubines. We find *Ion* in *Euripides*, who had *Apollo* for his father, and *Creuſa* queen of *Athens* for his mother, yet complaining of his hard fortune in being illegitimate. It may be objected, that natural children ſometimes ſucceeded in their father's kingdoms; but that only happened where there was a defect of lawful iſſue. In ſome places, baſtards inherited eſtates when there were no relations; but where there were any, the others had no ſhare, as is plain from a dialogue between *Piſthetærus* and *Hercules*, in *Ariſtophanes*, where *Hercules* being perſuaded by *Neptune*, that he was heir-apparent to *Jupiter*, is undeceived by *Piſthetærus*, who tells him, that being illegitimate, he had no right of inheritance.

Perſons who had no lawful iſſue were allowed to adopt whom they pleaſed, whether their own natural ſons, or thoſe of others; ſlaves, madmen and infants were excepted. They were enrolled, and inveſted with all the privileges and rights of citizens, and obliged to perform all neceſſary duties. They could claim no inheritance or kin-

dred in the family they left, neither could they alienate any thing, unleſs they had children. It was an antient cuſtom for legitimate ſons to divide their father's eſtates by lots, all having equal ſhares, without reſpect to priority of birth, allowing a ſmall pittance to ſuch as were unlawfully begotten. Thus *Ulyſſes* in *Homer* tells *Eumæus*, that the ſons of *Caſtor* the *Cretan*, of whom he feigns himſelf one, divided what he left. *Homer* relating how *Diomedes* ſlew the two ſons of *Phænops*, ſays, that the χηρωσαὶ divided the poſſeſſion. *Euſtathius*, with the old *Scholiaſt*, will have the χηρωσαὶ to ſignify certain *magiſtrates*, who had rights to the eſtates of ſuch as died without heirs; but it may as well be interpreted of *relations*, for theſe are ſo called by antient grammarians.

The *Grecian* practice concerning wills was not the ſame in all places: Some *governments* permitted men to diſpoſe of their eſtates, others wholly deprived them of that privilege. Before *Solon*'s time, no man was allowed to make any will, but all the wealth of deceaſed perſons belonged to their families; but he permitted them to diſpoſe of it on whom they liked, eſteeming friendſhip a ſtronger tie than kindred, and affection than neceſſity, and thus put every man's eſtate in the diſpoſal of the poſſeſſor. Wills were uſually ſigned before ſeveral witneſſes, who put ſeals to them for confirmation, then they were placed in the hands of truſtees, who ſaw them performed. There are ſeveral copies of wills in *Diogenes Laertius*, as thoſe of *Ariſtotle*, *Lycon* and *Theophraſtus*, whence it appears they had a common form, beginning with a wiſh for life and health; afterwards adding, that in caſe it happened otherwiſe, their will was as followed. Virtuous and noble actions not only intitled the doer of them to honour, but deſcended to his poſterity; fruitleſs commendations

and

and empty titles were not the ſole reward, more ſubſtantial acknowledgements were made. Their children were educated and provided for ſuitable to their birth at the publick expence. Men's vices and diſhonourable actions were likewiſe participated by their children; for it was thought no more than reaſonable, that thoſe who ſhare in the proſperity and good fortune of their parents, ſhould partake likewiſe of their loſſes and miſcarriages. *Agamemnon* in *Homer* could be prevailed on by no arguments to ſpare *Antimachus*'s ſons, their father having endeavoured to procure *Menelaus* and *Ulyſſes* to be murdered, when they were ſent upon an embaſſy to *Troy*. Children thought it no diſparagement to perform the loweſt offices for their parents; they were zealous in vindicating their honour, and revenging their injuries; whence *Telemachus* in *Homer* ſays, *Oreſtes* had gained the applauſe of all *Greece*, and recommended his name to ſucceeding ages, by taking revenge on his father's murderers. They likewiſe provided a comfortable ſubſiſtance for them in old age: They were ſo concerned about theſe things, that when they undertook any hazardous enterprize, it was cuſtomary to engage ſome of their friends to maintain and protect their aged parents. To be negligent in theſe matters was accounted one of the greateſt impieties, and moſt worthy of divine vengeance; whence *Heſiod* enumerating the evils of the laſt and *iron* age, mentions the diſobedience and diſreſpectful behaviour of children to their parents, as one of the greateſt, and called to heaven for vengeance. No crime was thought to be followed with more certain and inevitable judgments than this; for the *furies* and other *infernal* deities were believed always ready to execute the curſes of parents injured by their children. Hence *Telemachus*, in *Homer*, refuſes

to force his mother *Penelope* from his houſe, for fear of being haunted by the *furies*, and reproached by men. Nor was this puniſhment left only to be executed by the Gods, but frequently inflicted by men. *Solon* ordered all perſons who refuſed to make due proviſion for their parents, to be puniſhed with ἀτιμία, ignominy. Yet there were ſome caſes, wherein the legiſlator excuſed children from maintaining their parents, as when they had been bred up to no calling or profeſſion, whereby they might be enabled to ſubſiſt in the world; for the care and trouble of parents in educating their children, being the main foundation of theſe duties they were to expect from them, their default herein, was thought to abſolve their children from their allegiance. In like manner, ſuch as were proſtituted by their parents were not compelled to ſupport them. The ſons of harlots were freed; becauſe they who keep company with harlots, are not ſuppoſed to deſign the procreation of children, but their own pleaſure, and therefore had no pretence to upbraid them with ingratitude, whoſe very birth was a ſcandal and reproach to them. As the unkindneſs of parents was made a ſufficient excuſe for children to deny them relief in their old age, ſo the diſobedience or extravagance of children, whether natural or adopted, frequently deprived them of the care and eſtate of their parents; yet the *Athenian* lawgiver allowed not parents to diſinherit their children out of paſſion or ſlight prejudices, but required their appearance before certain judges appointed to have cognizance of ſuch matters, where if the children were found to deſerve ſo ſevere a ſentence, the publick cryer was ordered to proclaim, that ſuch a perſon rejected the criminal from being his ſon: But if parents were reconciled, they could then never abdicate them

them again. When any man, either through dotage, or other infirmities, became unfit to manage his eſtate, his ſon was allowed to impeach him before the men of his own ward, who had power to inveſt him with the preſent poſſeſſion of his inheritance. To this purpoſe there is a remarkable ſtory of the celebrated *Sophocles*, who being accuſed by *Joppon* his ſon of neglecting his affairs through dotage, read to the judges his tragedy called *Oedipus Coloneus*, which he had then lately compoſed; whereupon he was acquitted.

CHAP. XIII.

Of the times of eating and entertainments.

THE times of eating among the *Grecians* were four every day. 1. Ἀκράτισμα, the morning meal, ſo called becauſe it was cuſtomary at this time to eat pieces of bread dipt in unmixt wine. This meal is by *Homer* called ἄριστον, which is derived ἀπό τῦ ἀριστᾶν, becauſe from thence the heroes went immediately to the war, and there behaved valiantly. 2. Δεῖπνον is ſynonymous to ἄριστον, as *Athenæus* has ſhewn. 3. Δειλινὸν, was the afternoon meal. 4. Δόρπος, the ſupper, which among the latter *Grecians* was termed Δεῖπνον. However others are of opinion that antiently there were but two meals a day, and *Athenæus* ſays, no man can be produced in *Homer* eating thrice; neither is it to be doubted, but that in thoſe early ages the way of living was very temperate and frugal, and it was thought ſufficient if they had a moderate breakfaſt, and after the buſineſs and labour of the day was over,

refreſhed themſelves with a plentiful meal; whence *Ploto* wondered that the *Sicilians* and *Italians* could eat two plentiful meals every day; and among the *Grecians* it was accounted extravagance to breakfaſt or dine to the full. In the primitive ages, meetings at entertainments were occaſioned by their devotion to the Gods; neither was it uſual to indulge themſelves with the free uſe of wine or dainties, unleſs they did it on a religious account; for on feſtivals they reſted from their labours, and lived more plentifully than at other times, believing that the Gods were preſent on ſuch occaſions, and out of this opinion, they behaved with ſobriety and decency; neither did they drink to exceſs, but after they were moderately refreſhed, offered a libation and returned home. There were two ſorts of entertainments, εἰλαπίνη, which was provided at the expence of one man, and ἔρανος that of a company, where each contributed his proportion. The laſt, as being leaſt expenſive, was moſt frequented, and recommended by the wiſeſt men as promoting friendſhip; they were for the moſt part conducted with more decency and order, becauſe the gueſts who only eat of their own collation, were uſually more ſparing than when they feaſted at another's expence. So different was the behaviour at their publick from their private feaſts, that *Minerva* in *Homer*, having ſeen the intemperance and unſeemly actions of *Penelope*'s courtiers, concludes their entertainment was not ἔρανος, provided at the common charge, but εἰλαπὴ or γαμός, furniſhed at that of a ſingle perſon. Poets, ſingers and thoſe that made diverſion for the company contributed nothing.

Men at firſt lived upon ſuch fruits as ſprung out of the earth without art or cultivation, and deſired no ſort of drink beſides that which the fountains

fountains and rivers afforded. *Aelian* tells us, that at *Argos* they fed chiefly upon pears; at *Athens* upon figs; in *Arcadia* upon acorns; moſt other nations originally made uſe of theſe: Hence it was cuſtomary at *Athens*, when they kept their marriage feſtivals, for a boy to bring in a bough full of acorns, and a plate covered with bread, proclaiming, *I have eſcaped the worſt, and found the better.* CERES taught the art of ſowing, and ſeveral other uſeful inventions, the memory whereof was many ages after celebrated. The firſt whom *Ceres* inſtructed was *Triptolemus*, by whom that knowledge was communicated to his countrymen, the *Athenians*. Afterwards ſhe imparted the ſame art to *Eumolus*, a citizen of *Patræ* in *Achaia*, by whom it was firſt introduced into that country. Barley was firſt uſed before any other ſort of corn. Men in early times wholly abſtained from fleſh, out of an opinion, that it was unlawful to eat, or to pollute the altars of the Gods with the blood of any living creature. Swine were uſed for food the firſt of all animals, they being wholly unſerviceable for all other purpoſes, and having, in the language of *Cicero*, *animam pro ſale, ne putreſcant*, their ſouls only inſtead of ſalt, to keep them from putrifying. As on the contrary, for ſeveral ages after fleſh came to be eaten, it was thought unlawful to kill oxen, becauſe they are very uſeful to mankind, and partners of their labour in cultivating the ground. It was alſo unuſual to kill young animals, whence *Priam* was introduced by *Homer*, reproving his ſons for feaſting on young lambs; the reaſon whereof was, either that it ſavoured of cruelty to deprive thoſe of life which had ſcarce taſted the ſweets of it, or it tended to the deſtruction of the ſpecies. Neither did the antients ſeek for rarities, but were content with ſheep, goats, ſwine, oxen, or what they caught

in hunting. Hence all the *Grecians* in *Homer* live upon a ſimple diet; young and old, kings and private men, are contented with the ſame proviſion. *Agamemnon* entertains *Ajax* after his combat with *Hector*, with the chine of an ox. *Alcinous*, king of *Phæacia*, who affected a more delicate and ſplendid way of living, feeds upon beef: And the courtiers of *Penelope*, though given to all ſorts of pleaſure, are never entertained either with fiſh or fowl. It is no leſs remarkable that *Homer*'s heroes never broil their meat, or dreſs it with ſauces, but only roaſt it. However there is an inſtance or two in that poet of boiled meat. In after ages luxury crept into different parts of *Greece*, but the *Spartans* retained the primitive frugality. Their diet at their Συσσίτια was extremely ſimple, and every one had a certain portion allotted him. Their black broth was ſo peculiar to them, and ſo unpleaſant to others, that a citizen of *Sybaris* cried out, that he no longer wondered why the *Lacedæmonians* were the moſt valiant ſoldiers in the world, when any man in his ſenſes, would rather die a thouſand deaths, than live upon ſuch vile food. And it is reported of *Ageſilaus*, that he diſtributed ſome ſweetmeats, which had been preſented to him by the *Thracians*, among the ſlaves, ſaying, that the ſervants of virtue ought not to indulge themſelves with ſuch delicacies, it being unworthy of men of free birth to ſhare thoſe pleaſures whereby ſlaves are allured. For which reaſon the cooks of *Lacedæmon* were only dreſſers of fleſh, and they who underſtood any thing farther were caſt out of *Sparta*, as the filth of men infected with the plague. This cuſtom was not unlike that of the antient heroes, who kept no cooks, but ſometimes dreſt their own victuals, as we find done by *Achilles* in *Homer*.

Next

Next to the *Spartan* tables, thoſe of *Athens* were moſt frugally furniſhed. The ſoil of *Attica* was barren, and could ſcarce ſupply food for its inhabitants. The drink of the *Greciaſis* was generally water, which they drew from the neareſt fountain. Afterwards hot ſprings came into requeſt by the example of *Hercules*, who being very much fatigued by labour, refreſhed himſelf at ſuch an one, that had been diſcovered to him by *Minerva* or *Vulcan:* this ſort of water was thought extremely beneficial on like occaſions; whence *Plato* commends his *Atlantic* iſles on account of its hot and cold fountains; and *Homer*, by whom we are ſupplied with examples of all ſorts of poetic topics, relates that one of the ſprings of the river *Scamander* was exquiſitely cold, and the other as hot. After all hot waters were not ſo much uſed for drink, but for bathing. The invention of wine was by the *Egyptians* aſcribed to *Oſiris*, by the *Latins* to *Saturn*, and by the *Greeks* to *Bacchus*, to whom divine honours were paid on that account. In *Greece* the matrons and virgins drank wine, as appears from the examples of *Nauſicæ* and her companions in *Homer*. And becauſe the ſame freedom was rarely allowed that ſex in other countries, the *Grecian* women were ill thought of on that account. It was likewiſe cuſtomary to give it to children, unleſs the management of *Achilles* was different from that of other infants. Wine was generally mixed with water, whence drinking cups were called Κρατῆρες, παρατὸ κεραὰσασθαι, from the mixture made in them. The cuſtom of drinking tempered wine obtained in the time of the *Trojan* war. There was a certain proportion obſerved in this mixture; ſome to one veſſel of wine poured in two quarts of water; and others more or leſs, as they pleaſed. The *Lacedæmonians* uſed to boil their

wine upon the fire until the fifth part was consumed, and after four years were expired, began to drink it: However, generally they used very little water. When they drank it unmixt, it was termed ἐπισκυθίσαι, to act like a *Scythian*, who as well as the *Thracians*, were remarkable for drunkenness. Some used to perfume their wine; it was then called οἶνος μυρρινίτης, or μυρρίνης; this was different from the *Murrhina* of the *Romans*. Sometimes they thickened their wine with meal; some they drew from barley, &c.

The person by whom the entertainment was commonly provided, was called ὁ ἑστιάτωρ, and the persons entertained by him were termed δαιτυμόνες, συμπότοι: The hour was signified at the invitation, and because they then numbered the hours by the motion of the sun, there is frequent mention made of σκία, the shade of the sun, and στοιχεῖον the letter of the dial, on these occasions. Relations often went without invitation, as hath been observed on that verse of *Homer*, where he describes the entertainment at *Agamemnon*'s tent, where valiant *Menelaus* came to him αὐτομάτος, that is, without being invited. They who intruded themselves into other men's entertainments, were called παράσιτοι, parasites; which word, as *Lucian* hath observed, in its primitive sense, signified only the companions of princes and men of quality; such was *Patroclus* to *Achilles*, and *Memnon* to *Idomeneus*, or those who had their diet at the tables of the Gods; but it afterwards came to be a name of reproach for those, who by flattery, and other mean arts, used to insinuate themselves to the tables of other men. Guests were unlimited as to number; some chose to invite three, four or five at most, but the number was after infinite, as *Athenæus* reports. *Eustathæus* hath observed, that antiently

not

not more than ten were admitted, which he thinks was alſo cuſtomary in the primitive times; and hence when *Agamemnon*, in *Homer*, ſpeaks of diſtributing the *Grecian* army at an entertainment, he mentions only δεκάδες, tens. But this muſt be only underſtood of private men. Princes often invited a great many. Men and women were never invited together, as we are informed by *Cicero*; but this is only applicable to the *Grecians*, who never brought their wives. Before they went to a feaſt, they waſhed and anointed themſelves, for it was thought very indecent to go thither defiled with ſweat and duſt. They who came off a journey were waſhed and cloathed ſuitable to the occaſion, in the houſe of the entertainer. This we find done in *Homer*, where he deſcribes the reception of *Telemachus* and *Piſiſtratus* by *Menelaus*. So exact were they as to cleanlineſs, that *Homer* introduces his heroes, ſupping, converſing, waſhing, and after ſupping again: And *Ariſtophanes* ſpeaks of bringing water to waſh hands after courſes; to waſh before ſupper was termed νιψασθαι, after ἀπονίψασθαι. For a towel, the *Greeks* uſed the ſoft and fine part of bread, which they after caſt to the dogs. We meet with a certain ſtuff uſed after ſupper to ſcour the hands. It may not be improper to obſerve, that waſhing and anointing, which was ſo frequent in hot climates, and indeed continues to this day, was a means both to cleanſe the body from filth, and to refreſh it; therefore whenever they ceaſed from ſorrow or mourning, they anointed and bathed, as *Eurynome* adviſes *Penelope*, in *Homer*: The ſame was done on finiſhing a war, journey, or any great fatigue.

In the heroic ages men and women indiſcriminately bathed themſelves in rivers; thus *Nauſicæ* daughter of *Alcinous*, and *Europa* in *Moſchus*, cleanſe

cleanſe their bodies in the *Anaurus*. *Helena* alſo and her fellows waſh in the river *Eurotas*, according to *Theocritus*. Sea or ſalt water was preferred if convenient, as it was thought to dry ſuperfluous humours. Hot baths were common. *Pindar* ſpeaks of the baths of the nymphs, and *Andromache* in *Homer*, provides one for *Hector* againſt his return from battle. *Neſtor* orders *Hecamede* to make ready θερμὰ λόετρα, an hot bath; and the *Phæacians* are ſaid to place their chief delight in changing their apparel, hot baths and beds. After bathing they anointed to cloſe the pores of the ſkin, and prevent its becoming rough after the water was dried off. If we may believe *Pliny*, they had no better ointment in the time of the *Trojan* war, than oil perfumed with odoriferous herbs, eſpecially roſes; whence ῥόδεον ἔλαιον, is mentioned in the twenty-third *Iliad*, with which *Venus* anoints *Hector*'s body. The feet being more liable to filth and dirt than any other part, were more frequently cleanſed; women were generally employed for this ſervice, who not only waſhed and anointed them, but alſo kiſſed them, as *Philoleon* relates of his daughter in *Ariſtophanes*. As ſoon as the gueſts arrived, the maſter of the houſe ſaluted them, which was done by the conjunction of their right hands, that being reckoned the pledge of fidelity and friendſhip. Sometimes they kiſſed the lips, hands, knees or feet in ſalutations, as the perſon deſerved more or leſs reſpect. The gueſts being admitted, did not immediately ſit down at the table, but ſpent ſome time in viewing and commending the room and furniture; thus the ſon in *Ariſtophanes* inſtructs his father to do, and the ſame is obſerved by *Athenæus*. The antient *Greeks* ſat at meat. There are two ſorts of ſeats mentioned by *Homer*: 1. Δίφρος, which contained

two

two perſons, and was commonly placed for thoſe of the meaneſt quality. 2. Θρόνος, on which they ſat upright, having under their feet a foot-ſtool, named Θρῆνυς. 3. Κλισμος, on which they ſat leaning a little backward. Neither was it the cuſtom in *Greece* only, but in moſt other countries, to ſit at meals, lying being much poſterior. Effeminacy and ſoftneſs made them change their ſeats for beds, in order to drink with more eaſe. The manner of lying down was thus; the table was placed in the middle, round which ſtood the beds, covered with cloth or tapeſtry, according to the quality of the maſter of the houſe; upon theſe they lay, inclining the ſuperior part of their bodies upon their left arms, the lower part being ſtretched out at length, or a little bent; their heads were raiſed up, and their backs ſometimes ſupported with pillows. If ſeveral perſons lay upon the ſame bed, then the firſt lay upon the uppermoſt part, with his legs ſtretched out behind the ſecond perſon's back; the ſecond's head lay below the navel, or boſom of the former, his feet being placed behind the third's back, and in like manner the third, fourth, fifth, and the reſt; for though it was accounted mean and ſordid at *Rome*, to place more than three or four on one bed, yet we are informed by *Cicero*, that the *Greeks* formerly crowded many times five, and often a greater number. Perſons beloved commonly lay in the boſoms of thoſe that loved them. At the beginning of the entertainment, it was cuſtomary to lie flat upon their bellies, that ſo their right hands might with more eaſe reach to the table; when their appetites began to decreaſe, they then turned on their ſides. Every one was ranked according to his quality, the moſt honourable had the uppermoſt ſeats. The heroes in *Homer* ſat in long ranks on both ſides of the ta-

ble. Thus when *Achilles* entertains *Agamemnon*'s ambaſſadors, he places himſelf at the head of one rank, and *Ulyſſes* at that of another. *Neptune*, though coming late to a feaſt of the Gods, ſat in the middle, that place being reſerved, as a right belonging to him. *Jupiter* was at the head of one rank, next to him on the ſame ſide ſat *Minerva* his daughter, and *Juno* led the oppoſite rank. The table was accounted a very ſacred thing, as thereby honour was paid to the God of hoſpitality and friendſhip. This God was *Jupiter*, who from the protection of gueſts, received the titles of ξένιος and φίλιος. They alſo placed the ſtatues of the Gods on the tables, and offered libations to them there; hence *Caſſandra* in *Lycophron*, mentions it as an aggravating circumſtance in the crime of *Paris*'s rape of *Helen*, that he ſtole the wife of that man, by whom he was courteouſly treated. The tables at firſt were of wood, poliſhed after the beſt manner of thoſe times, and the feet were painted with a variety of colours: They were not covered with linen, but cleaned with wet ſpunges, of which practice ſeveral examples occur in *Homer*.

Τράπεζα in *Greek*, and *menſa* in *Latin* are ambiguous words, and ſignify not only the tables, but the meat placed upon them; ſo that *primæ menſæ*, &c. ſignify the removing the table and meat upon it, at every courſe. There were three diſtinct parts of the ſupper, which was their chief meal. 1. *Cænæ præfectio*, or a preparation, rather than any part of the ſupper; and conſiſted of herbs of the ſharpeſt taſte, in particular at *Athens*, of coleworts, eggs, oyſters, οἰνόμελι, a mixture of honey, and as it is probable of the ſharpeſt wines, and other things which were thought to create an appetite. 2. *Cæna*, this courſe was always more plentifully furniſhed out

than

than the former. 3. The ſecond courſe conſiſted of ſweetmeats of all kinds; in this they ſhewed the utmoſt ſplendor. A paper was delivered to the maſter of the feaſt, containing a catalogue of all the diſhes which the cook had provided, and this was by him communicated to the gueſts. The antients had ſo great a ſenſe of the divine providence, that they imagined it unlawful to eat, until they had offered a part, as a ſort of firſt-fruits to the Gods, which cuſtom was ſo religiouſly obſerved in the heroical ages, that *Achilles*, though diſturbed by *Agamemnon*'s ambaſſadors at midnight, would not eat until an oblation was offered. And *Ulyſſes* in another place of *Homer*, reports, that in *Polyphemus*'s den, himſelf and his fellow ſoldiers were not unmindful of this duty; the neglect of this was accounted a very great impiety, which none but *Epicurus*, and others who worſhipped no Gods at all, would be guilty of. The firſt of theſe oblations was always made to *Veſta*; the reaſon why this Goddeſs had this honour paid her, was either becauſe ſhe being protectreſs of the houſe, was, as *Cicero* expreſſes it, *rerum cuſtos intimarum*; or becauſe being the ſame with the earth in the people's eſtimation, was the common principle out of which all bodies were produced, and into which they are again reſolved.

During the entertainment all the gueſts were apparelled in white, or ſome other chearful colour; they decked themſelves with flowers, which were provided by the maſter of the feaſt, and brought in before the ſecond courſe. They not only adorned their heads, necks and breaſts, but beſtrewed the beds whereon they lay, and all parts of the room. In latter times they commonly made uſe of ivy and *amethyſtus* garlands, to prevent drunkenneſs. But the flowers and greens

whereof

whereof garlands were compoſed, were various. No entertainment at firſt was made, but upon the feſtivals of the Gods, and then the garlands, hymns and ſongs, were ſuch as the Gods were ſuppoſed to delight in. The roſe was dedicated by *Cupid* to *Harpocrates* the God of Silence, to engage him to conceal the lewd actions of *Venus*, and hence became the emblem of ſilence; whence to preſent or hold it up to any perſon in diſcourſe ſerved inſtead of an admonition, that it was time for him to hold his peace; and in the banquetting room they placed a roſe above the table, to ſignify that what was there ſpoken ſhould be kept private. The antient *Greeks* anointed their heads with ſome common and ordinary ointment, thinking by that means to keep themſelves cool and temperate, and to prevent fevers, and other miſchievous conſequences of the too plentiful uſe of wine; but afterwards, as it is uſual for men to improve the things which at firſt were uſed out of mere neceſſity, by the addition of others which ſerve for pleaſure and luxury, they came to uſe precious ointments and perfumes. Theſe, as alſo the diſtribution of garlands, and ſecond courſes at feaſts, were introduced into *Greece* by the *Ionians*, who by converſing with the *Aſiaticks*, were taught to lay aſide the primitive plainneſs of their manners, ſooner than any of the *Greeks*. The chief part to which ointment was applied, was the head, but the breaſt was alſo adorned and anointed, as being the ſeat of the heart, which they thought was refreſhed by theſe applications as well as the brain. The rooms too were all perfumed with myrrh, frankincenſe and odours.

There was a king appointed, who was to determine the laws of good-fellowſhip, and to obſerve whether every man drank his proportion; he was choſen by lot, and to him the gueſts were obliged

obliged to be conformable. In the primitive times the maſter of the feaſt carved for all, as we find *Achilles* doing in *Homer*. This cuſtom of diſtributing to every gueſt his portion was, by ſome, derived from the ages wherein the *Greeks* left off their antient way of living upon acorns, and learned the uſe of corn, which being, at firſt, very ſcarce, gave occaſion to continual quarrels. To prevent theſe diſorders, it was agreed, that one ſhould be named, to divide to every one his portion; hence δαὶς ἐίση ſo frequently in *Homer*. Such to whom a particular reſpect was due, were helped to the beſt parts, and very often to a larger ſhare than the reſt. Thus *Eumæus* in *Homer*, gives the chine, which was moſt eſteemed, to *Ulyſſes*. *Sarpedon*, one of the kings of *Lycia*, is honoured with the firſt ſeat, the beſt ſhare of meat, and full cups. The perſons employed to diſtribute drink, were called οἰνοχόοι, this the heralds ſometimes did; however, young boys and virgins filled about wine, which is agreeable to the manners of thoſe times, when ſuch might attend without any ſuſpicion of luſt or immodeſty; whence the daughter of *Cocalus*, king of *Sicily*, is ſaid to have waſhed *Minos*, king of *Crete*, and the ſame is done by virgins and women in ſeveral parts of *Homer*: And ſo common was it in thoſe early ages, for young perſons of both ſexes to be employed in theſe miniſtrations, that δοῦλοι, ſervants, came to be termed by the names of παῖδες and παιδίσκαι, boys and girls; neither was this done by children of mean fortune, but by thoſe of the higheſt quality, for *Menelaus*'s ſon in *Homer*, fills about wine. Another reaſon why young perſons ſerved at entertainments rather than thoſe in years was, becauſe by their beauty and ſprightlineſs, they were thought more apt to exhilarate the gueſts, whoſe

whoſe eyes, as well as their other ſenſes, were to be pleaſed; on this account the moſt comely perſons were employed. Among the gods, fair *Hebe*, the goddeſs of youth and daughter of *Juno*, ſerved nectar. And *Ganymedes*, the moſt beautiful of mortal race, was tranſlated into heaven to wait at *Jupiter*'s table. In ſeveral parts of *Homer*, we find things called by one name by men, and by another by the gods; by the laſt we are to underſtand the original and moſt ancient names, as the *ſcholiaſt* remarks; one inſtance will be ſufficient, where *Homer* tells us, that a certain place in *Troas* was, by the gods, that is antiently, called *Myrina*'s tomb, but by men, that is, more recently, *Batiea*. At the *Trojan* war, young perſons of beautiful countenances and well-dreſſed, ſerved at feaſts, as appears from the anſwer of *Eumæus* to *Ulyſſes*, who, then coming in the habit and form of an old beggar, intended to ſerve the young gentlemen who made their addreſſes to *Penelope*, is told, that ſuch ought to have new clothes, dreſſed heads and beautiful faces. In modern ages, when the arts of luxury had more eſteem, it was uſual to give vaſt prices for handſome youth.

In *Homer*'s time, each perſon ſeems to have a diſtinct cup, out of which he drank when he pleaſed; on which account the heroical cups were very capacious, as is particularly proved by that of *Neſtor*, which was ſo weighty, that a young man had ſcarce ſtrength to carry it. The cups they uſed after ſupper were larger than thoſe they uſed before it. Wealthy men had great variety and ſizes of them both for oſtentation and uſe; however, the more ancient were very plain and agreeable to the reſt of their furniture, being compoſed of wood or earth. Afterwards, when they began to imitate the pride and vanity of the

Aſiatics,

Aſiatics, their cups were made of ſilver, gold, and other coſtly materials, curiouſly wrought, inlaid with precious ſtones, and otherways adorned; but the primitive cups ſeem to have been made of the horns of animals, which perſons of quality tipt with gold or ſilver; theſe are mentioned by *Pindar*, *Æſchylus*, *Xenophon*, and others; they were alſo uſed by ſome in later ages, and particularly by *Philip* the *Macedonian*; hence, as ſome are of opinion, *Bacchus* had the ſurname of *Taurus*, and ſome think the words κρατῆρες, cups, and κεράσαι, to mix wine, are derived from κέρατα, horns. The cup was encircled with a garland, and filled up to the brim; hence crowning is filling it up, ſo that the liquor being above the brim, formed a crown. Full cups were given to men of great quality, and to the others diſtribution was made in equal proportions; thus *Agamemnon* entertains *Idomeneus* king of *Crete*, and *Hector* reproaches *Diomedes* with the enjoyment of this honour, when he fled from him. Another reſpect was paid to the moſt honourable gueſts by firſt drinking to them. The manner of doing this was, by drinking part of the cup, and ſending the remainder to the perſon whom they named, which they termed προπίνειν; but this was more modern, for formerly they drank out of full cups. The form of ſalutation was various; ſometimes they who drank to another uſed to ſay, χαῖρε, or in that example χαῖρε Αχιλλεῦ, I ſend you this honey mingled with milk, as we learn from the *ſcholiaſt* upon *Pindar*. Sometimes the perſon who ſent the cup, ſaluted his friend in this form, προπίνω σοι καλῶς. The other replied, λαμβάνω ἀπό σου ἡδέως. This propination was carried on towards the right hand, where the ſuperior quality of ſome gueſt did not oblige them to alter that method,

thod, whence δεξιδέχεσθαι, in *Homer*, is interpreted to drink to the right. The method of drinking was not the ſame in all places; the *Chians* and *Thaſians* drank out of large cups towards the right; the *Athenians* out of ſmall ones to the left; at *Lacedæmon* every man had a diſtinct cup, which a ſervant filled up, as ſoon as it was emptied. It was alſo cuſtomary to drink to thoſe who were abſent. Firſt, the gods were remembered, then their friends, and at every name one or more cups of wine unmixed with water was drank off.

The *Greeks*, notwithſtanding all their elegance and refinement, were ſhamefully addicted to drunkenneſs, the *Spartans* not ſo much. Some ſages allowed no more than three cups, one for health, a ſecond for chearfulneſs, and a third for ſleep. *Xenophon* informs us, that *Lycurgus* prohibited unneceſſary drinking, which debilitates both body and mind, and ordered, that no man ſhould drink for any other purpoſe than to ſatisfy his thirſt. And to lay on the *Spartans* a neceſſity of keeping within the bounds of ſobriety, the ſame law-giver enacted farther, that all men ſhould return from entertainments without a torch to ſhew them the way. At *Athens*, an *Archon* convicted of being drunk, was put to death by the laws of *Solon*; and others addicted to compotations and lovers of company, were puniſhed by the ſenate of *Areopagus*, for conſuming the time in idleneſs and profuſeneſs, which they ought rather to have employed in making themſelves uſeful to the commonwealth. When the feaſt was ended, before they went to other diverſions, a libation of wine, with a prayer, was offered, and an hymn ſung to the gods. This ceremony being ended, the company were entertained with diſcourſes upon various arguments,

with

with reading authors ſuitable to the tempers and inclinations of thoſe who were preſent; there was alſo muſic, jugglers, mimics, buffoons, and whatever elſe could excite mirth and chearfulneſs. Muſic and dancing were very ancient. *Homer* introduces *Phemius* and *Demodocus*, two celebrated ſingers, and *Apollo*, in another place, playing upon the harp, while the *Muſes* ſang alternatively: *Apollo*, and even *Jupiter*, is repreſented dancing, which ſhews, that it was then thought not unworthy perſons of honour and wiſdom. Widely different were the *Roman* cuſtoms in this reſpect. *No man*, ſays Cicero, *unleſs he is drunk or mad, either in private, or at a modeſt and decent entertainment, is ſeen dancing, it is the very laſt effect of luxury and wantonneſs.* And *Cornelius Nepos* having related that *Epaminondas* well underſtood the art of dancing, of playing upon the harp and flute, with other liberal ſciences, adds, though in the opinion of the *Romans*, theſe were trivial things, and not worthy to be mentioned, yet in *Greece* they were thought very commendable. Nevertheleſs, wanton and effeminate dances were thought indecent in men of wiſdom and character, whence *Hippoclides*, the *Athenian*, having been deſigned by *Cliſthenes*, king of *Argos*, for his daughter's huſband, and preferred before all the young noblemen of *Greece*, was rejected for his light and unbecoming dances and geſtures, as *Herodotus* tells us.

The *Ionian* dances and ſongs were more wanton than any others, their manners being more corrupted; their way of ſinging was very different from the antient, and their harmony more looſe. The antient ſongs in *Homer* conſiſted chiefly of hymns, wherein the actions of the gods and heroes were celebrated. The moſt remarkable at feaſts, were termed σκόλια, with the accent upon the

the firſt ſyllable, theſe were made up of ſhort verſes. There were three ſorts; the firſt was ſung by all the company, the ſecond by all the company in their turns, the third by ſome few, who were beſt ſkilled in muſic, this laſt was termed σκόλιον, ſignifying crooked, as being ſung out of courſe, and not by every man in his own place, as the two former. The cuſtom was thus; after all had ſung in a chorus, or one after another, a muſical inſtrument, moſt commonly a harp or lute, was carried round to every perſon, that ſuch as underſtood playing might divert the company. They who could not play were preſented with a branch of laurel or myrtle, to which, held in their hands, they ſung. Theſe *Scolia*, though chiefly uſed by the *Athenians*, were not unknown in other parts of *Greece*, where we find ſeveral celebrated writers of *Scolia* to have lived; ſuch were *Anacreon* of *Teos*, *Alcæus* of *Leſbos*, *Praxilla* of *Sicyon*, and others. Their arguments were of various kinds, ſome of them ludicrous and ſatirical, others amorous, many ſerious; thoſe upon ſerious ſubjects, contained practical exhortations or ſentences; the praiſes and illuſtrious actions of the great. Sports and paſtime ſucceeded ſinging, this we learn from *Homer*'s deſcription of an entertainment made by *Alcinous*; which being ended, and alſo the muſic, the gueſts were invited to wreſtle, leap, run and other bodily exerciſes. Whence *Euſtathius* obſerves, that the heroes did not reſt after meals, for the better concoction of their meat, as was cuſtomary in latter times. Beſides the games already mentioned, there were ſome peculiar to feaſts, as the κότταβος. This paſtime was firſt invented in *Sicily*, from whence it was communicated to moſt other parts of *Greece*, eſpecially to *Athens*, where it was in great repute.

The

The form was thus: A piece of wood being erected, another was placed upon the top of it, with two diſhes hanging down from each extremity in the manner of ſcales; beneath each diſh was placed a veſſel full of water, wherein ſtood a ſtatue compoſed for the moſt part of braſs, and called μανης. They who played at the *Cottabus*, ſtood at ſome diſtance, holding a cup of water or wine, which they endeavoured to throw into one of the diſhes, that the diſh by that weight might be knocked againſt the head of the ſtatue under it. The perſon who threw in ſuch a manner as to ſpill leaſt of his water, and to knock the diſh with the greateſt force upon the ſtatue, was conqueror, and thought to reign in his miſtreſs's affections; which was the thing to be learnt by this paſtime. It was likewiſe held neceſſary to entertain the company with ſuitable diſcourſes, as well as ſports. In the opinion of the antient *Greeks*, it was more becoming to gratify the gueſts by agreeable converſation, than with variety of diſhes. In the heroic times they frequently conſulted on the greateſt matters at entertainments; thus, *Neſtor* perſuades *Agamemnon* to invite the *Grecian* commanders, in order to deliberate concerning the management of the war. It was believed men's inventions were then more quick and fruitful; hence in *Crete*, after ſupper was ended, they firſt deliberated about civil affairs; then the diſcourſe was turned to war, at which time they repeated the praiſes of illuſtrious perſons.

The *Lacedæmonian* feaſts or *Syſſitia*, were ſchools of temperance and prudence, where they heard diſcourſes of public affairs, and converſed with the moſt liberal and beſt accompliſhed maſters. Before the company parted, they poured forth wine, as a libation to *Mercury*, who was accounted the preſident of the night, and believed to ſend ſleep

and pleaſing dreams. To the ſame god, they ſacrificed the tongues of the animals, which had been killed for the feaſt; the reaſon of this rite was, that *Mercury* preſiding over eloquence, was chiefly delighted with that member; others think, that by this ſacrifice he was invoked as a witneſs of the diſcourſe that had paſſed; it certainly was very antient, for from *Apollonius* we find it practiſed by the *Argonauts*, and the heroes in *Homer*. After the ſacrifice was ended, it was held unlawful to ſtay long.

CHAP. XIV.

Of the entertainment of ſtrangers.

THE keeping of public inns for the reception of ſtrangers, was aſſigned by *Plato* to foreigners, or the meaneſt ſort of citizens, as an illiberal and mean employment. The antient *Greeks* had no public inns, which were an invention of later ages. In the primitive times men lived at home, neither caring to cultivate friendſhip with ſtrangers, nor to improve themſelves, or eſtates by commerce with them. Neither was it ſafe to travel without a ſtrong guard, the ſea and land being both exceedingly infeſted with robbers, who not only ſpoiled all whom they caught of their valuable goods, but treated their perſons with the utmoſt cruelty, as appears from the ſtories of *Procruſtes*, *Sines*, *Sciron*, *Periphetes*, &c. To live upon the plunder of others, was an honourable way of ſubſiſting, and their chief glory was placed in overcoming their neighbours, believing the rights of humanity and juſtice to be ob-

ſerved by none, but ſuch as were deſtitute of power. Hence among the antient *Greeks*, ſtrangers and enemies were both ſignified by the ſame name, ξένος. The ſea was freed from pirates by *Minos*, King of *Crete*, who with a ſtrong fleet, maintained the dominion of the ſea. The land-robbers were deſtroyed by *Hercules*, *Theſeus* and others, from which time, no man was injurious to ſtrangers. They entertained them with reſpect, and ſupplied them with victuals and other neceſſaries, before they aſked them any queſtions. Thus *Telemachus* and his company are treated by *Menelaus*, and the ſame prince entertained *Paris*, and his company, ten days before he inquired who he was, or whence he came; and it is ſaid to have been an antient cuſtom, to forbear any ſcrutiny until the tenth day, if the ſtranger ſeemed willing to ſtay ſo long. Thus the king of *Lycia* is introduced by *Homer*, demanding of *Bellerophon* his recommendatory letter from *Prætus*, on the tenth day after he had arrived at his houſe.

Cretan hoſpitality was very much celebrated: in the public halls there were two apartments, one of them for ſtrangers, who were ſerved before the king or any of the *Cretan* nation. The reſt of the *Greeks*, and eſpecially the *Athenians* were very courteous, but the *Lacedemonians* are ill-ſpoken of for want of hoſpitality. In order to excite the people to treat ſtrangers kindly, the poets and law-givers poſſeſſed them with an opinion, that all ſuch were under the peculiar care of certain Deities, who revenged all the injuries done to them; in the number of theſe Gods were reckoned, *Minerva*, *Apollo*, *Venus*, *Caſtor* and *Pollux*, and chiefly *Jupiter*, who had hence the name of ξένιος. The Gods were alſo believed to travel in the habit of ſtrangers; hence *Lycaon* was ſaid to be transformed into a wolf for his injurious treatment of Jupiter.

And

nd to mention but one inſtance more, when *Antinous* in *Homer* treats *Ulyſſes*, who there appears like a ſtranger, cruelly, he is put in mind, that the Gods uſed to viſit men in that dreſs. Salt was et before them before any thing elſe was provided them: a particular ſanctity was believed to be ed in this ſubſtance, and hence called holy, in ſt of the Poets. Alliances contracted through hoſpitality were held very ſacred, and more inviolably obſerved than the ties of kindred and conſanguinity. *Teucer*, in *Homer*, endeavoured to eprive *Priam* of his kingdom, though he was the on of *Heſione*, the ſiſter of Priam; whereas *Glaucus* and *Diomedes* laid down their arms in the heat of battle, out of a pious regard to the hoſpitable alliance, which had been entered into by their progenitors *Æneus* and *Bellerophon*, ſo that ſuch connections were derived from parents to their children. When men allied themſelves thus, they gave certain *ſymbols* or tokens, which being produced, was a recognition of the covenant of hoſpitality; hence *Jaſon*, in *Euripides*, promiſed *Medea*, when he departed from her, to ſend ſuch ſymbols as would procure for her a kind reception in foreign countries. Such were repoſited among their treaſures, to keep up the memory of friendſhips to ſucceeding generations. Whoever undertook a journey firſt implored the divine protection: before their departure they took leave of their own Deities by kiſſing the earth; and the ſame rite they performed when they arrived any where. They ſaluted their Gods on their return in the like manner.

THE END.

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